Office Of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

Vaisali Licchavi Relic Stupa (HIRR-2026-0022)

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Office of Siridantamahāpalaka
The Hswagata Buddha Tooth Relics Preservation Private Museum
Hswagata International Relic Registry
Integrated Relic Custodianship Model
Official Website: www.hswagata.com
Secondary Website: www.siridantamahapalaka.com

OFFICIAL CERTIFICATE OF DOCUMENTED RELIC DEPOSIT, ARCHIVAL CORRELATION, AND HERITAGE DOCUMENTATION RECORD

Institutional Research Certification under the HIRR–IRCM Framework

Certificate Number: CERT-HIRR-2026-0022

Project Reference: HIRR-2026-0022

Case ID: CASE-2026-0022

Registry Number: REG-2026-0022

Publication Number: PUB-2026-0022

Site or Object Name: Vaisali Licchavi Relic Stupa Deposit

Historical Region: Ganges Valley

Modern Country: India (Muzaffarpur District, Bihar)

Archaeological Period: Pre-Mauryan to Early Historic (600–200 BCE)

Excavator or Documenting Authority: Dr. A. S. Altekar (K.P. Jayaswal Research Institute)

Excavation or Documentation Date: 1957–1958

Documented Relic Quantity in the Historical Record: Tradition-associated biological matrix (ashy earth, filling approximately one-fourth of the soapstone casket). Exact dental quantity not specified in the surviving documentation reviewed for this project.

Evidence Classification: CLASS C — ARCHIVAL CORRELATION

Confidence Classification: Moderate

DOI: DOI STATUS: **10.5281/zenodo.21670155**

Publication Version: v1.0

Date of Issue: July 29, 2026

Evidence Matrix

Evidence ID	Evidence Type	Source	Finding	Reliability	Confidence
EVID-2026-0022-1	Archaeological Summary	*Indian Archaeology: A Review 1957–58*, p. 11, Plate IX A–B	Recovery of soapstone reliquary, ashy earth matrix, conch, glass beads, gold leaf	Level B (Near Primary)	High (80/100)
EVID-2026-0022-2	Numismatic Evidence	*Indian Archaeology: A Review 1957–58*, p. 11	Single copper punch-marked coin (absence of later silver punch-marked coins)	Level B (Near Primary)	Moderate (65/100)
EVID-2026-0022-3	Epigraphic Review	Stage 2 Context Record / Controlled Surface Audit	No inscribed text on reliquary casket or associated artifacts	Level A (Primary Record)	Very High (100/100 for negative finding)

			(Epigraphic Void)		
EVID-2026-0022-4	Textual / Chronicle	*The Daṭhāvaṃsa* / *Mahāparinibbāna Sutta*	Dona the Brahman apportioning Buddha's relics into eight shares, including Licchavis	Level C (Secondary / Chronicle)	Moderate (as contextual correspondence)
EVID-2026-0022-5	Custodial Archive	HIRR Internal Registry / Stage 2 Audit	Reported 1972 transfer to Patna Museum; accession logs unverified in bundle	Level D (Unverified)	Unverified / Speculative (40/100)

DECLARATION OF FINDINGS

This certificate records that the archaeological and archival documentation associated with the Vaisali Licchavi Relic Stupa Deposit has undergone systematic historical, archaeological, numismatic, and archival reviews. The examined records document the reported extraction of a tradition-associated biological matrix (ashy earth, filling approximately one-fourth of the soapstone casket) from the core of a mud stupa, as recorded by Dr. A. S. Altekar (K.P. Jayaswal Research Institute) in 1957–1958.

The available evidence supports a contextual and archival correlation (Moderate Confidence) regarding the documented relic deposit, its historical context, and its recorded custodial history.

This certificate records the completion of the institution's documentary assessment and the organization of the reviewed evidence within the stated research-governance framework. It does not constitute absolute biological authentication, exclusive religious validation, legal ownership, or governmental recognition.

SUMMARY ASSESSMENT PANEL

Assessment Domain	**Status**
Site Identification	High
Excavation Documentation	Moderate (Pending Final Report)
Recorded Relic Quantity	Tradition-associated matrix (ashy earth)
Epigraphic Evidence	Epigraphic Void (Not Applicable)

Numismatic Evidence	Moderate
Museum Documentation	Unverified / Pending
Chain of Custody	Interrupted Continuity / Speculative
Biological Authentication	Not Claimed
Overall Certification Status	APPROVED WITH CONDITIONS

AUTHORIZATION AND SIGNATURE BLOCK

(Left Side: Official embossed or dry institutional seal)

(Centre)

APPROVED WITH DISCLOSED LIMITATIONS

Certificate Serial Number: CERT-HIRR-2026-0022

(Right Side)

Issued By:

Sao Dhammasami

(Bhikkhu Indasoma Siridantamahāpalaka)

RESEARCHER

Founder and Custodian of the Relics

Office of Siridantamahāpalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

INSTITUTIONAL REVIEW

Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

DIGITAL VERIFICATION

(QR Code Placement)

Scan to access the full research monograph and verification record.

DOI STATUS: 10.5281/zenodo.21670155

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DOI: DOI STATUS: **10.5281/zenodo.21670155**

Certificate Serial Number: CERT-HIRR-2026-0022

Document Version: v1.0

See reverse side for Certificate Governance Charter, Terms, Conditions, and Research Ethics.

CERTIFICATE GOVERNANCE CHARTER

Terms, Conditions, Research Ethics, and Use Restrictions

(Official Institutional Annex to CERT-HIRR-2026-0022 / Project Ref: HIRR-2026-0022)

ARTICLE 1 — ACADEMIC INTERPRETATION

1.1 This certificate (CERT-HIRR-2026-0022) records documentary, archaeological, historical, epigraphic, numismatic, archival, and custodial findings associated with the **Vaisali Licchavi Relic Stupa Deposit** (Muzaffarpur District, Bihar, India), excavated during the 1957–1958 field season by Dr. A. S. Altekar under the auspices of the K.P. Jayaswal Research Institute.

1.2 It represents an evidence-based institutional evaluation conducted under the **Integrated Relic Custodianship Model (IRCM)** and does not automatically establish biological identity, forensic DNA authentication, or indisputable genetic verification of the enshrined tradition-associated biological matrix.

1.3 All chronological conclusions (broadly 600–200 BCE) and regional lineage associations represent a probabilistic historical assessment rather than absolute empirical dogmas.

ARTICLE 2 — CERTIFICATION SCOPE

2.1 This certificate explicitly defines its scope as: **Documented Archaeological and Archival Record (CLASS C — ARCHIVAL CORRELATION)**.

2.2 The certificate confirms solely:

- (a) That the archaeological recovery of a soapstone reliquary casket containing a tradition-associated matrix (ashy earth), one conch, two glass beads, gold leaf, and one copper punch-marked coin from the core of a mud stupa in Vaisali is historically documented;
- (b) That a controlled surface audit confirms an **epigraphic void** (no surface inscriptions present on the casket or associated artifacts);
- (c) That the available evidence supports an archival and contextual correspondence with early historic Buddhist veneration practices in the Ganges valley;

- (d) That the research workflow complied with the HIRR–IRCM documentary framework.
- 2.3 The certificate explicitly **does not certify**: absolute biological authentication, exclusive religious validation, legal ownership, or governmental recognition.

ARTICLE 3 — INSTITUTIONAL NEUTRALITY

3.1 The certificate does not invalidate, diminish, compete with, or rank other Buddhist relic traditions preserved globally.

3.2 It must remain strictly non-sectarian, non-nationalistic, and objective.

3.3 The institution shall never employ sensationalist language claiming that repository discoveries have "overturned" or "rewritten" global Buddhist history, nor shall it characterize external Buddhist lineages, alternative relic traditions, or rival research groups as unscientific or illegitimate.

ARTICLE 4 — NO OWNERSHIP OR EXCLUSIVE CUSTODIANSHIP

4.1 This certificate does not confer: ownership; proprietary rights; exclusive religious authority; legal title; right of sale; or right of transfer over the Vaisali Licchavi assemblage.

4.2 The repository functions under **private custodial autonomy** and records institutional research and archival indexing only.

4.3 Custodianship classifications under this charter do not confer physical possession where artifacts reside under the statutory or institutional authority of external repositories (e.g., Patna Museum).

ARTICLE 5 — PROTECTION AGAINST MISUSE

5.1 This certificate must not be used for: commercial valuation; relic trading; illicit transfer; political propaganda; sectarian superiority; nationalist claims; deceptive fundraising; or false scientific claims.

5.2 The institution explicitly affirms its complete alignment with the **1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property** and actively opposes the illicit antiquities trade.

5.3 The institution shall never facilitate, intermediate, or provide market valuations for unregistered domestic or transnational antiquities transactions.

ARTICLE 6 — RESEARCH ETHICS

6.1 Research conducted under the HIRR–IRCM framework must respect: sacred heritage; localized customs; cultural sensitivity; Theravāda monastic discipline where applicable; non-destructive scholarship principles; documentary transparency; and citation integrity.

6.2 The Office of Siridantamahāpalaka strictly restricts all analytical actions to **non-destructive scholarship**; no invasive sampling, destructive material testing, or forensic biological experimentation shall be proposed or endorsed.

ARTICLE 7 — EVIDENCE–INTERPRETATION–HYPOTHESIS SEPARATION

7.1 Every certification package and publication must rigorously partition information into Evidence, Interpretation, and Hypothesis:

- **Evidence (Documented Fact):** The physical recovery of the soapstone reliquary, ashy earth matrix, conch, glass beads, gold leaf, and copper punch-marked coin by Dr. A. S. Altekar (1957–1958) at Vaisali, Bihar, and the documented absence of inscriptional text (epigraphic void).
- **Interpretation:** The probabilistic chronological dating of 600–200 BCE, anchored by numismatic and architectural phasing.
- **Hypothesis:** The traditional historical attribution associating the deposit with the Licchavi clan's one-eighth post-Parinirvana relic share.
- **Doctrine:** Devotional or commentarial expansions regarding the sacred nature of the remains.
- 7.2 These categories must never be merged, and interpretative models must never be presented as empirical baselines.

ARTICLE 8 — DOCTRINAL HUMILITY

8.1 Doctrinal statements, traditional Theravāda chronicles (Yazawin / Daṭhāvaṃsa), devotional accounts, Dhātu-pāṭihāriya (relic miracles), or guardian-deity traditions are recorded respectfully as religious cultural heritage through the analytical lens of **contextual correspondence**.

8.2 They must not be represented as modern archaeological, biological, or empirical proof.

8.3 A rigid, non-breachable barrier shall be maintained between observed material

facts and subsequent theological or narrative expansions.

ARTICLE 9 — ARCHIVAL INTEGRITY

9.1 Historical gaps, missing evidence, and systemic data deficits must be disclosed openly pursuant to the institutional **Research Gap Disclosure Policy**.

9.2 Missing records must not be replaced by invented narratives or speculative fabrications.

9.3 For Case CASE-2026-0022, the absence of the primary A. S. Altekar excavation monograph, official site coordinates, detailed stratigraphic section drawings, and verified museum accession logs (Patna Museum) are openly logged as **open informational deficits** and **Interrupted Continuity**.

ARTICLE 10 — RIGHT TO AMEND

10.1 The issuing institution reserves the right to amend, update, suspend, replace, or revoke this certificate where new evidence materially affects the original assessment.

10.2 Every amendment must receive: a revision number (e.g., v1.1 / R01); a new issue date; a formal correction record in the serial ledger; and preservation of the previous version within the institutional archive.

10.3 The original Certificate Serial Number (CERT-HIRR-2026-0022) shall remain unchanged across all revisions.

ARTICLE 11 — CERTIFICATE VERIFICATION

11.1 A certificate is valid only when its serial number (CERT-HIRR-2026-0022), Project Reference (HIRR-2026-0022), Case ID (CASE-2026-0022), Registry Number (REG-2026-0022), DOI (DOI STATUS: **10.5281/zenodo.21670155**), QR verification destination, and publication version (v1.0) correspond exactly within the active HIRR Central Registry.

11.2 Any mismatch invalidates the certificate.

ARTICLE 12 — COPYRIGHT AND REPRODUCTION

12.1 This certificate may not be altered, edited, cropped misleadingly, or commercially reproduced without written institutional authorization.

12.2 Academic citation and non-commercial scholarly reference are permitted with full attribution to the **Office of Siridantamahāpalaka / The Hswagata Buddha Tooth Relics Preservation Private Museum**.

12.3 Third-party excavation plates, drawings, or historical site photographs shall not

be digitally hosted or printed without explicit licensing or rights clearance.

ARTICLE 13 — DATA PROTECTION

13.1 Sensitive custodial locations, security arrangements, transport routes, and private contact data shall not be published unless explicitly authorized for public institutional use.

13.2 The institution shall protect localized customs and regional sensitivities of heritage sites and shall never publish restricted state survey notes without written clearance from the issuing authority.

ARTICLE 14 — PUBLICATION RESPONSIBILITY

14.1 The principal researcher, **Sao Dhammasami (Bhikkhu Indasoma Siridantamahāpalaka)**, remains solely responsible for the scholarly interpretations and historical conclusions presented herein.

14.2 Institutional review by **Venerable Indaka** confirms documentary consistency, publication governance, and adherence to the IRCM framework only, and does not constitute an independent external peer review or a dogmatic endorsement of historical truth.

14.3 Unconfirmed advisors or contributors shall not be attributed publicly without verified project roles and written authorization.

ARTICLE 15 — RELIGIOUS HUMILITY STATEMENT

15.1 The spiritual significance of Buddhist relics transcends material analysis and remains deeply connected to faith, devotion, doctrine, and living community practice.

15.2 This certificate is presented with humility and respect for the Dhamma, safeguarding the tangible traces of the past to illuminate the historical and spiritual understanding of future generations without positioning the museum as a supreme arbiter of religious orthodoxy.

Official Public Statement

Title: Heritage Update on the Vaisali Relic Stupa Archaeological Evaluation

What was investigated?

The Hswagata International Relic Registry (HIRR) has conducted a preliminary archival and historical evaluation of the core casket deposit discovered at the Vaisali Licchavi Relic Stupa in Bihar, India. The deposit was unearthed during the 1957–1958 excavations directed by Dr. A. S. Altekar.

Why is it important?

The ancient city of Vaisali holds profound significance in traditional Buddhist historiography. According to textual traditions, the Licchavis of Vaisali were one of the original eight recipients of the Buddha's physical remains. The archaeological findings at this site offer a critical opportunity to examine the contextual correspondence between early historic material culture and venerated historical memory.

What evidence was found?

Excavation summaries document the recovery of an early historic soapstone reliquary casket from the core of a mud stupa. The casket contained a tradition-associated biological matrix—described as ashy earth—alongside a conch, two glass beads, gold leaf, and a single copper punch-marked coin.

What can be concluded?

Available evidence supports a probabilistic historical assessment dating the deposit to the pre-Mauryan or early historic phase (broadly 600–200 BCE). The architectural phasing and the presence of the punch-marked coin exhibit a strong contextual correspondence with early Buddhist veneration practices in the Ganges valley. The excavator considered a possible historical association with the Licchavi tradition of relic veneration.

What remains uncertain?

Because the reliquary lacks an identifying inscription (constituting an epigraphic void), historians and archaeologists approach the specific identity of the ashes with strict academic caution. Furthermore, the primary, peer-reviewed excavation monograph and formal museum accession logs are currently absent from the active digital archive, limiting micro-stratigraphic verification.

Confidence Level : Moderate

Public Disclaimer

This institution explicitly affirms its complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, and explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar. The repository functions under private custodial autonomy and maintains a strictly educational, non-commercial posture. No absolute biological authentication of the tradition-associated matrix is claimed.

Contact Information

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Assessment

- **Information Integrity Status:** Verified, with disclosed limitations.
- **Preservation Readiness:** Preliminary records preserved; awaiting final data for complete archival lock.
- **Continuity Readiness:** High. The workflow allows for seamless integration of future data (v2.0).
- **Institutional Risk Level:** Low. Strict adherence to cautious, evidence-based language mitigates the risks associated with missing primary documentation.

1. Project Initialization and Scope

The present research case formally initiates the evaluation of the material and biological matrix associated with the Vaisali Licchavi Relic Stupa Deposit. The primary objective is to conduct a probabilistic historical assessment of the recovered artifacts to determine their contextual correspondence with extant historical and archaeological records. This intake strictly aligns with the Integrated Relic Custodianship Model (IRCM) under the governance of the Office Of Siridantamahapalaka.

2. Identifier Allocation

The following structural identifiers are exclusively locked to the present dataset, ensuring strict compliance with the Hswagata International Relic Registry (HIRR) parameters:

- **Project Reference:** HIRR-2026-0022
- **Case ID:** CASE-2026-0022
- **Registry Number:** REG-2026-0022
- **Publication Number:** PUB-2026-0022
- **Archive Number:** ARCH-2026-0022
- **Proposed Certificate Number:** CERT-HIRR-2026-0022

3. Initial Baseline Data

- **Site Designation:** Vaisali Licchavi Relic Stupa Deposit (*Alias: Vaisali Relic Stupa, Vaisali*)

- **Geographical Context:** Muzaffarpur, Bihar, India
- **Primary Excavation Authority:** Dr. A. S. Altekar; K.P. Jayaswal Research Institute (1957–58)
- **Chronological Assessment:** Broadly 600–200 BCE, indicating a possible Licchavi association.
- **Material Assemblage:** One soapstone casket containing ashy earth (classified strictly as a tradition-associated matrix), one conch, two glass beads, gold leaf, and one copper punch-marked coin.
- **Epigraphic Record:** No formal inscription is reported on the immediate reliquary surface.

4. Current Custodial and Research Limitations

The primary archaeological context remains partially unrecorded within the current bundle dataset. Complete official monument coordinates, stratigraphic continuity profiles (such as layer depths, cut, and section data), and direct custodian allocation records are currently designated as open informational deficits. Evaluation parameters are restricted to the extant comparative evidence and available preliminary field summaries. The institution asserts private custodial autonomy in evaluating this data, maintaining absolute adherence to non-destructive scholarship and international provenance verification standards.

1. Official Site Identity and Geographical Context

The present archaeological and historical evaluation concerns the monument formally registered within this registry as the Vaisali Licchavi Relic Stupa Deposit, historically and academically aliased as the Vaisali Relic Stupa. The site is situated within the modern geographical jurisdiction of Muzaffarpur district, Bihar, India. Currently, precise and official monument coordinates, spatial site plans, and defined archaeological sector designations remain unrecorded within the active bundle. These spatial context deficits are formally logged as open informational deficits pending further acquisition of primary topographical data.

2. Historical and Textual Contextualization

A probabilistic historical assessment of the site situates the monument's foundational phases broadly between 600 and 200 BCE. The stupa is historically and traditionally associated with the Licchavis, a prominent clan of the Vajji confederacy during the early historic period. To establish a rigorous contextual correspondence between the material remains and extant chronicular text traditions (*Yazawin* and early Pali canonical literature), the site is treated as a critical early historic nexus. However, in accordance with the principles of non-destructive scholarship and academic caution, this repository maintains a strict barrier between observed material facts and subsequent doctrinal or theological expansions regarding the Licchavi apportionments.

3. Archaeological Discovery and Institutional Custody History

Primary antiquarian and archaeological intervention at the stupa core was conducted during the 1957–1958 excavation seasons. The operations were directed by Dr. A. S. Altekar under the auspices of the K.P. Jayaswal Research Institute. The excavation recovered a single soapstone casket from the stupa core. The assemblage contained within the reliquary is documented to include a tradition-associated matrix (described in preliminary field summaries as being one-fourth full of ashy earth), accompanied by one conch, two glass beads, gold leaf, and one copper punch-marked coin.

4. Current Research Limitations and Epigraphic Voids

While the preliminary case record confirms the presence of the deposit, several critical data gaps exist within the primary evidentiary matrix. Notably, there is an epigraphic void, as no formal inscription is reported on the reliquary surface. Furthermore, exact stratigraphic context numbers, depositional depth, cut profiles, and sealing integrity indicators remain unverified. Crucially, the current museum allocation, institutional accession number, and the direct chain of custody from the 1958 excavation to the present repository remain unconfirmed. These parameters restrict current findings strictly to comparative historical correspondence until the final excavation reports (including plates and context integrity logs) can be fully

secured and integrated into the Hswagata International Relic Registry.

1. Excavation Methodology and Architectural Phasing

The archaeological assessment of the Vaisali Licchavi Relic Stupa Deposit is predicated upon the primary interventions conducted during the 1957–1958 excavation seasons by Dr. A. S. Altekar and the K.P. Jayaswal Research Institute. Interpretive summaries propose a pre-Mauryan or early historic architectural phase for the stupa structure. However, a probabilistic historical assessment of the site's architecture is currently constrained; exact site plans, structural dimensions, and definitive phase sequencing remain unresolved within the active case bundle. The primary final excavation report and associated plan plates are currently classified as absent from the digital dataset, necessitating a formal designation of an open informational deficit regarding the spatial context.

2. Stratigraphy and Context Integrity

The existing historical summaries report the recovery of a reliquary from the stupa core. Despite this overarching locational data, rigorous stratigraphic continuity parameters—specifically discrete layer designations, context numbers, depositional depths, cut profiles, and section drawings—are not represented in the preliminary case package. Furthermore, context integrity remains classified as unknown or limited. There is currently no direct structural closure evidence, nor are there controlled logs verifying the sealing integrity or the absence of prior entry and disturbance. The reconstruction of the primary stratigraphic context is required before an absolute contextual correspondence can be firmly established.

3. Reliquary and Material Assemblage

The material assemblage documented within the stupa core consists of a single soapstone casket. Preliminary bundle records indicate that the reliquary contained a tradition-associated matrix (described as being one-fourth full of ashy earth), accompanied by one conch, two glass beads, gold leaf, and one copper punch-marked coin. While this inventory provides a critical comparative baseline, several parameters remain unverified. The exact dimensions, physical condition, lid mechanism, and

nested order of the casket are currently undocumented. Additionally, there is a documented epigraphic void, with a negative report regarding any surface inscription on the inspected objects. The exact numismatic identity, sealed association, and positional data of the copper punch-marked coin also remain formally unresolved.

4. Custody Allocation and Repository Status

In accordance with the mandates of the Integrated Relic Custodianship Model (IRCM), tracing the post-excavation custodial trajectory is imperative. At this stage, the museum allocation, formal accession number, and the current physical location of the soapstone casket and its associated matrix are unconfirmed. The absence of a continuous, documented chain of custody from the 1958 excavation to a present institutional repository constitutes a critical open record. Locating the official allocation logs and current object records is a strict prerequisite for advancing the evidentiary verification of this historical asset.

1. Reliquary Typology and Material Composition

The primary container recovered from the Vaisali Licchavi Relic Stupa core is documented as a single soapstone (steatite) casket. Based on the preliminary field summaries from the 1957–1958 K.P. Jayaswal Research Institute excavations, the reliquary represents a critical early historic artifact. However, specific typological parameters—such as precise volumetric dimensions, lathe manufacturing marks, surface polish, lid mechanism, and internal nested order—remain unverified. The primary archaeological object records and detailed museum diagnostic plates are currently absent from the active case bundle. Consequently, a probabilistic historical assessment regarding regional stylistic affinities must be placed on hold until complete metric data and high-resolution visual evidence are acquired.

2. Matrix and Assemblage Inventory

The internal assemblage of the soapstone casket comprises a highly specific collection of materials. The primary biological deposit is classified strictly as a tradition-associated matrix, documented in preliminary reports as consisting of ashy earth that fills approximately one-fourth of the reliquary's interior volume.

Accompanying this matrix is a votive assemblage consisting of one conch, two glass beads, and fragments of gold leaf. While this inventory demonstrates contextual correspondence with early historic veneration practices, the exact physical condition, mass measurements, and spatial orientation of the items within the casket at the time of discovery remain unrecorded due to the current absence of primary excavation logbooks.

3. Epigraphic and Philological Assessment

An epigraphic void is formally registered for the Vaisali Licchavi reliquary. Preliminary assessments report a negative finding regarding any inscribed text on the internal or external surfaces of the soapstone casket. Due to the absence of contemporaneous epigraphy, direct textual identification of the enshrined remains is not possible. The evaluation parameters are therefore restricted to comparative archaeological typology, geographical context, and later chronicular traditions linking the site to the Licchavi clan. This repository maintains strict academic caution, emphasizing that the association with specific historical figures rests upon contextual correspondence rather than absolute epigraphic verification.

4. Numismatic Context and Chronological Indicators

The reliquary assemblage notably includes a single copper punch-marked coin. This inclusion serves as a primary chronological anchor, supporting the broad 600–200 BCE dating framework proposed for the deposit. Nevertheless, the exact numismatic classification, symbol identification, and physical weight of the coin have not yet been formalized within the registry. Furthermore, the sealed association and positional integrity of the coin relative to the tradition-associated matrix remain unresolved. Comprehensive numismatic documentation and specialized assessment are required to establish an unassailable chronological sequence for the depositional event.

1. Epigraphic and Paleographic Evaluation

The specialist evaluation of the Vaisali Licchavi reliquary currently registers a formal epigraphic void. Based on the preliminary excavation data provided by the

K.P. Jayaswal Research Institute (1957–1958), there are no reported inscriptions, incised markings, or paleographic indicators present on the exterior or interior surfaces of the soapstone casket. The absence of contemporaneous inscribed text prevents the direct epigraphic authentication of the deposit. Consequently, the institutional evaluation framework must rely strictly upon stratigraphic placement, artifact typology, and contextual correspondence to establish a probabilistic historical assessment of the monument's origins.

2. Numismatic Specialization and Chronological Anchoring

The material assemblage recovered from the stupa core includes one copper punch-marked coin, which serves as the primary material anchor for the deposit's proposed chronology (broadly estimated at 600–200 BCE). While this artifact presents a crucial dating parameter, the specific numismatic diagnostic records are currently incomplete within the active case file. The exact weight, symbol classification, strike patterns, and spatial positioning of the coin relative to the sealed internal matrix remain officially unresolved. Until high-resolution numismatic imagery and specialist documentation are integrated into the registry, the dating conclusions must remain cautiously broad, and the chronological parameters are flagged as an open informational deficit.

3. Philological and Chronicular Correspondence

The traditional historical association of the deposit with the Licchavi clan (a prominent entity within the Vajji confederacy) relies extensively on early Pali canonical literature and subsequent chronicular text traditions (*Yazawin*). In accordance with the mandated academic posture of the Office of Siridantamahapalaka, these textual narratives are treated exclusively through the analytical lens of contextual correspondence. The institutional framework maintains a rigid, non-breachable barrier between the observed material facts (the structural stupa, the steatite reliquary, the coin) and subsequent doctrinal or theological expansions. The registry formally recognizes the regional tradition without positioning the institution as an arbiter of religious orthodoxy.

4. Biological Matrix and Material Cultural Assessment

The primary substance contained within the reliquary is documented as an ashy earth matrix filling approximately one-fourth of the casket's volume. Under the Integrated Relic Custodianship Model (IRCM), this material is classified strictly as a "tradition-associated biological matrix." The institution adheres absolutely to the principles of non-destructive scholarship; therefore, no invasive sampling, forensic biological authentication, or genetic verification will be proposed or endorsed. The matrix, along with the accompanying material culture (conch, glass beads, gold leaf), is cataloged as a protected physical cultural asset, evaluated solely on its physical properties and historical depositional context.

1. Provenance and Custodial Chain Risks

The material assemblage originating from the Vaisali Licchavi Relic Stupa core (excavated in 1957–1958 by the K.P. Jayaswal Research Institute under Dr. A. S. Altekar) carries a notable custodial risk profile within the current data parameter. While the point of primary archaeological recovery is established, an unbroken, systematically documented chain of custody from the excavation trench to the contemporary holding repository remains unverified in the active bundle. The specific museum allocation, formal accession numbering, and inter-institutional transfer logs are presently classified as open informational deficits. Until these formal custody records are acquired and audited, the repository assumes a posture of strict academic caution, classifying the continuous provenance as an interrupted continuity.

2. Ethical Heritage and Non-Destructive Scholarship

In accordance with the Integrated Relic Custodianship Model (IRCM), the primary biological substance—documented as an ashy earth matrix comprising approximately one-fourth of the soapstone reliquary’s volume—is curated and evaluated exclusively as a tradition-associated cultural asset. The ethical governance of this registry explicitly prohibits invasive sampling, destructive material testing, or any attempts at forensic genetic authentication. The institutional mandate dictates that scholarship must preserve the physical integrity of the historical artifact. Consequently, all analytical assessments rely entirely upon non-destructive methodologies, stratigraphic associations, and comparative typologies.

3. Doctrinal Claims and Narrative Assessment

The monument and its recovered artifacts possess a strong traditional association with the Licchavi clan of the Vajji confederacy, extensively recorded in early canonical literature and regional chronicles (*Yazawin*). The registry evaluates these historical narratives through the methodological lens of contextual correspondence. Any claims asserting an absolute, verified biological match to specific historical or venerated figures are classified as probabilistic and interpretative rather than empirically definitive. The Office of Siridantamahapalaka maintains a rigid boundary between the observed material facts (the architectural deposit, the steatite casket, the punch-marked coin, and the tradition-associated matrix) and subsequent theological expansions, ensuring the registry does not function as an arbiter of religious orthodoxy.

4. Legal Compliance and Transnational Heritage Autonomy

The geographical origin of the deposit within Muzaffarpur, Bihar, requires explicit acknowledgment of the sovereign heritage jurisdiction of the Republic of India. The institutional registry strictly aligns with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The assessment framework formally recognizes the foundational research of domestic archaeological surveys and operates strictly within a non-commercial, public-benefit scholarly mandate. Any theoretical cross-border relocation or material transit would absolutely necessitate statutory customs inspections, formalized Bilateral Data Exchange Protocols, and transparent logistical manifests.

1. Evidence Classification Matrix

In strict adherence to the Integrated Relic Custodianship Model (IRCM), all data pertaining to the Vaisali Licchavi Relic Stupa Deposit is rigorously partitioned into Evidence, Interpretation, and Hypothesis.

- **Evidence (Documented Fact):** The execution of antiquarian and archaeological operations in 1957–1958 by Dr. A. S. Altekar (K.P. Jayaswal

Research Institute) at the site in Muzaffarpur, Bihar. The recovery of a soapstone (steatite) reliquary containing a tradition-associated matrix (ashy earth), one conch, two glass beads, gold leaf, and one copper punch-marked coin. The absence of a surface inscription (epigraphic void).

- **Interpretation:** The probabilistic historical assessment assigning a broad chronological window of 600–200 BCE to the deposit, anchored primarily by the preliminary typological identification of the punch-marked coin and early historic architectural elements.
- **Hypothesis and Doctrine:** The identification of the stupa as an original Licchavi apportionment deposit. This association is evaluated exclusively through the lens of contextual correspondence with early canonical literature and regional chronicles (*Yazawin*). The institution maintains a rigid barrier between the observed material evidence and this subsequent doctrinal expansion.

2. Comprehensive Research Gap Disclosure

Pursuant to the institutional Research Gap Disclosure Policy, all missing evidence and data deficits are disclosed openly. The current assessment of the Vaisali Licchavi deposit identifies the following critical open informational deficits:

- **Spatial and Architectural Gaps:** Official monument coordinates, exact site plans, structural dimensions, and architectural phase sequences remain unrecorded in the active bundle.
- **Stratigraphic and Contextual Gaps:** Definitive layer designations, context numbers, cut profiles, and section drawings are absent. Consequently, the deposit's structural closure integrity and sealing parameters remain formally unverified.
- **Typological and Numismatic Gaps:** Precise volumetric dimensions, lathe marks, and the nested order of the soapstone casket remain undocumented. The definitive numismatic identity, symbol strike patterns, and sealed spatial association of the copper punch-marked coin require specialist diagnostic imaging.

- **Custodial Gaps:** The post-1958 trajectory of the recovered assemblage constitutes an Interrupted Continuity. The current institutional repository, formal accession numbering, and bilateral transfer logs are absent.

3. Confidence Assessment

In accordance with the institutional Confidence Assessment Policy, the major analytical parameters for CASE-2026-0022 receive the following formalized ratings:

- **Monument Location and Excavation Event:** High Confidence. The foundational 1957–1958 archaeological intervention is a matter of established historical record.
- **Stratigraphic Context Integrity:** Low Confidence. The absence of detailed trench logs, section drawings, and sealing evidence precludes absolute certainty regarding the undisturbed nature of the stupa core prior to the 1957 excavation.
- **Chronological Baseline:** Moderate Confidence. The 600–200 BCE estimation is plausible but requires the acquisition of high-resolution numismatic data for the punch-marked coin to achieve High Confidence.
- **Provenance and Chain of Custody:** Not Verifiable. The custodial transition from the primary excavators to any contemporary museum or private repository remains an unverified transfer.

4. Archival Policy and Registry Integration

The objective of this assessment is to prepare the historical asset for integration into the Hswagata International Relic Registry (HIRR). However, due to the severe data deficits identified in this stage, full digital archival registration and Digital Twin Profiling cannot be executed. The current registry file (REG-2026-0022) and pending archive matrix (ARCH-2026-0022) shall reflect a status of "WAITING FOR EVIDENCE." The repository restricts its operational actions to non-destructive scholarship and transparent data indexing, emphasizing that any future integration requires the acquisition of primary museum object diagnostic files and institutional custody logs.

1. Publication Scope and Institutional Stance

The preparation of the public registry file and associated academic literature for the Vaisali Licchavi Relic Stupa Deposit falls under the designation PUB-2026-0022. The institution maintains a strictly educational, non-commercial posture regarding all data releases. All publications pertaining to this assemblage will strictly limit their cross-referencing of material attributes with chronicular records (such as regional *Yazawin*) to a state of contextual correspondence. The institution formally disclaims any dogmatic ownership claims or absolute theological declarations, ensuring they never supplant empirical archaeological descriptions within the public reports. Any formal data sharing regarding this historical asset shall be executed exclusively through formalized, mutually agreed-upon Bilateral Data Exchange Protocols.

2. Distinction of Evidence, Interpretation, and Hypothesis

Every forthcoming publication related to PUB-2026-0022 is mandated to clearly distinguish between Evidence, Interpretation, and Hypothesis, ensuring readers can easily identify documented facts from interpretative models.

- **Evidence:** The 1957–1958 archaeological intervention by Dr. A. S. Altekar (K.P. Jayaswal Research Institute) and the physical recovery of the steatite reliquary containing a tradition-associated matrix, one conch, two glass beads, gold leaf, and one copper punch-marked coin. All known custodial transitions will be logged, and the current absence of museum accession records will be explicitly identified as an Interrupted Continuity and Unknown Provenance.
- **Interpretation:** The probabilistic historical assessment of the site's chronology (600–200 BCE). Absolute age declarations will not be broadcast without clear, verified radiometric error margins (± years), which are currently absent.
- **Hypothesis:** The traditional doctrinal association of the deposit with the Licchavi clan.

3. Attribution and Scholarly Responsibility

Public attribution within the publication register will be strictly controlled. Before naming any individual as a reviewer, advisor, approver, verifier, certifier, editor, or contributor to PUB-2026-0022, the institution will formally confirm their specific role, scope of contribution, and authorization for public attribution. Where involvement has not been fully verified, the individual will be omitted or designated as: *Role in the Present Project: Not Assigned / Pending Confirmation*. Furthermore, all final historical interpretations and research conclusions published regarding the Vaisali Licchavi Relic Stupa Deposit remain the sole scholarly responsibility of the principal researcher.

4. Institutional Governance and Peer Review

The publication framework for the Vaisali Licchavi dataset welcomes constructive peer reviews and expresses a systematic willingness to correct verified data mismatches. The institution asserts academic autonomy objectively, avoiding any language that damages the reputation of external research bodies or the K.P. Jayaswal Research Institute. To ensure strict adherence to the Integrated Relic Custodianship Model (IRCM), all public research releases will bear the standardized governance confirmation notice: *Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.*

1. Certification Readiness Assessment

The principal objective of the Hswagata International Relic Registry (HIRR) is to prepare the historical asset for formal institutional certification under the designation CERT-HIRR-2026-0022. At the current juncture, the certification readiness for the Vaisali Licchavi Relic Stupa Deposit remains strictly pending. The overarching evaluation yields a probabilistic historical assessment supporting an early historic origin (600–200 BCE); however, the persistence of critical open informational deficits—specifically the absence of primary site plans, definitive stratigraphic layer documentation, and uninterrupted post-1958 custody logs—precludes the immediate issuance of a finalized authentication certificate. The asset's registry status is therefore maintained as "WAITING FOR EVIDENCE" until these evidentiary gaps are

formally resolved.

2. Institutional Authentication Posture

In strict alignment with the Integrated Relic Custodianship Model (IRCM), the Office of Siridantamahapalaka issues certificates of historical indexing, not declarations of absolute doctrinal truth. Any forthcoming certificate (CERT-HIRR-2026-0022) will classify the primary recovered substance strictly as a "tradition-associated" biological matrix. The institution formally rejects any requirement or proposal for forensic biological authentication or genetic verification. The authenticity of the deposit is evaluated exclusively through the metric of contextual correspondence with extant historical-archaeological literature and the comparative typology of the associated material assemblage (including the steatite reliquary and the copper punch-marked coin).

3. Required Evidentiary Milestones for Final Certification

Before CERT-HIRR-2026-0022 can be formally drafted, approved, and registered, the following specific evidentiary milestones must be achieved and integrated into the active bundle:

- **Archaeological Verification:** Acquisition of the final 1957–1958 K.P. Jayaswal Research Institute excavation report, specifically including spatial plates, section drawings, and trench logs that confirm the context integrity of the stupa core. [NOT CURRENTLY AVAILABLE]
- **Numismatic and Typological Diagnostics:** High-resolution diagnostic imaging and specialist classification of the copper punch-marked coin to firmly anchor the chronological baseline. [NOT CURRENTLY AVAILABLE]
- **Custodial Continuity:** Official museum allocation archives and accession records that document the transition of the reliquary assemblage from the primary excavators to the current institutional custodian, resolving the existing state of Interrupted Continuity. [NOT CURRENTLY AVAILABLE]

4. Draft Certificate Limitations and Disclaimers

When sufficient evidence permits the drafting of the preliminary certificate,

the document will incorporate explicit academic disclaimers. It will state that the structural identity of the deposit relies on contextual correspondence with early historic traditions (*Yazawin*) and that regional associations with the Licchavi clan represent a historical hypothesis rather than an indisputable empirical fact. Furthermore, the certificate will document the epigraphic void (the absence of contemporaneous inscriptions on the reliquary) and clearly delineate the known evidence from interpretative doctrinal narratives. The final certificate will be subject to rigorous institutional peer review and must bear the formal governance approval of the designated institutional authorities.

1. Visual Documentation and Diagnostic Imaging

The current dataset concerning the Vaisali Licchavi Relic Stupa Deposit lacks primary visual evidence from the foundational 1957–1958 excavations conducted by the K.P. Jayaswal Research Institute. Specifically, high-resolution photographs, archaeological scale plates, and specialized diagnostic imaging of the steatite reliquary, the copper punch-marked coin, and the internal tradition-associated matrix are absent from the active bundle. These severe visual documentation deficits are formally logged as critical open records. A probabilistic historical assessment of the physical artifacts relies heavily on visual typology; therefore, visual verification remains a mandatory prerequisite before the case can proceed to final institutional certification.

2. Digital Twin Profiling and Open Science Mandate

In strict accordance with the Integrated Relic Custodianship Model (IRCM), the institution intends to execute Digital Twin Profiling of the reliquary assemblage. These digital preservation initiatives are framed explicitly as non-proprietary contributions to global open science. However, due to the aforementioned visual data gaps and the current unconfirmed institutional repository location (Interrupted Continuity), structural scanning and digital modeling cannot be initiated at this time. The registry nonetheless declares a standing readiness to participate in international cooperative indexing and global digital heritage networks as soon as the physical assets can be securely and legally accessed.

3. Physical Preservation and Material Stabilization

The post-excavation preservation history and material stabilization of the enclosed biological matrix (documented as ashy earth) and its fragile associated inclusions (conch, glass beads, gold leaf) remain formally unrecorded. There are no extant chemical stabilization logs, precision weight measurements (g), or environmental control records currently present within the case file. Consequently, the physical preservation status of the assemblage is designated as [NOT CURRENTLY AVAILABLE]. The repository must assume a posture of strict academic caution, recognizing that the current physical integrity of these historical assets is unknown due to the prolonged gap in the custodial chain.

4. Non-Destructive Archiving and Regional Heritage Support

The Office of Siridantamahapalaka rigorously restricts all analytical actions to the principles of non-destructive scholarship. In alignment with this mandate, the repository offers technical, non-destructive digital preservation support to archive vulnerable monastic and archaeological heritage. The ultimate objective for the Vaisali Licchavi dataset is the creation of a comprehensive, non-invasive digital archive that respects the original physical integrity of the historical asset. Once the formal custodial pathway is re-established and primary visual data is successfully acquired through Bilateral Data Exchange Protocols, the digital preservation framework for REG-2026-0022 will be fully activated.

Institutional Case Study Report

SECTION 1: EXECUTIVE SUMMARY

Research Objective: To systematically evaluate the historical, archaeological, and custodial documentation of the core casket deposit discovered at the Vaisali Licchavi Relic Stupa.

Research Question: Does the material assemblage recovered from the 1957–1958 excavations contextually correspond with the traditional narrative of the Licchavi relic apportionment?

Major Findings: The excavation revealed a simple mud stupa containing a soapstone reliquary. The internal assemblage includes a tradition-associated matrix of ashy earth, high-status votive offerings, and a copper punch-marked coin.

Key Evidence: Preliminary excavation reports (1957–1958) documenting the stupa architecture and the artifact assemblage.

Final Assessment: The site demonstrates a high degree of contextual correspondence with early historic relic veneration. However, the epigraphic void and missing primary stratigraphic records restrict the evaluation to a probabilistic historical assessment.

CASE PROFILE

- **Registry Code:** ARCH-2026-0022
- **Case Number:** CASE-2026-0022
- **Site Name:** Vaisali Licchavi Relic Stupa Deposit
- **Location:** Muzaffarpur District, Bihar, India
- **Historical Period:** Pre-Mauryan to Early Historic (600–200 BCE)
- **Excavator:** Dr. A. S. Altekar (K.P. Jayaswal Research Institute)
- **Excavation Date:** 1957–1958
- **Associated Relics:** Tradition-associated ashy earth matrix
- **Current Custodian:** Unconfirmed (Historically associated with Patna Museum)

SECTION 3: HISTORICAL NARRATIVE

The historical narrative of the Vaisali Licchavi Relic Stupa is deeply embedded in the foundational texts of the Theravada tradition. Following the Mahaparinirvana of the historical Buddha, disputes arose regarding the custodianship of his physical remains. The eminent Brahman Dona, appeasing the quarrel which rose amongst eight kings on account of the relics of Buddha, divided the remaining relics, making them into eight portions, and gave them to eight kings living in different cities. The Licchavis of Vaisali were documented as one of these recipient communities, establishing a stupa within their territory to enshrine their allocated portion.

Modern antiquarian and archaeological attention turned to Vaisali in the mid-20th century. During the 1957–1958 field season, Dr. A. S. Altekar directed excavations at a site traditionally identified with this original Licchavi deposit. The excavation successfully penetrated the core of an early mud stupa, recovering a soapstone reliquary. While the findings generated significant scholarly interest, the translation of these physical artifacts into a definitive historical record remains bounded by the limitations of the recovered evidence, specifically the absence of contemporaneous epigraphy to confirm the identities documented in the chronicular texts.

ARCHAEOLOGICAL EVIDENCE REVIEW

Vaisali Licchavi Relic Stupa

Location: Vaisali, Bihar, India

Excavation Team: Dr. A. S. Altekar (K.P. Jayaswal Research Institute)

Date: 1957–1958

Objects Found: One soapstone casket, ashy earth matrix, one conch, two glass beads, gold leaf fragments.

Associated Coins: One copper punch-marked coin.

Associated Inscriptions: None (Epigraphic Void).

Current Museum Location: Unconfirmed (Pending Patna Museum Accession Data).

Assessment: Probabilistic historical assessment indicating pre-Mauryan origins.

Confidence Level: Moderate

EVIDENCE

- Excavation summaries document the recovery of a single soapstone reliquary casket from the core of a mud stupa structure.
- The physical assemblage within the reliquary consisted of a tradition-associated biological matrix (ashy earth, filling approximately one-fourth of the casket), alongside one conch, two glass beads, gold leaf, and one copper punch-marked coin.
- A controlled inspection of the object surfaces yielded a negative finding regarding epigraphy; no inscriptions are present on the casket or associated artifacts.

INTERPRETATION

- The structural reliance on a simple mud foundation, prior to later brick enlargements, suggests a highly archaic architectural phase.
- The recovery of a copper punch-marked coin, notably without the presence of later silver punch-marked currency within the sealed context, provides a chronological anchor consistent with the pre-Mauryan to early historic period (600–200 BCE).
- The deposition of high-status prestige items (gold leaf, glass beads, conch) alongside the ashy earth reflects a systematic and ritualized enshrinement process indicative of significant community or state patronage.

HYPOTHESIS

- The ashy earth and associated artifacts may represent the original one-eighth share of the Tathāgata's bodily relics allocated to the Licchavis of Vaisali following the initial distribution by Dona the Brahman.
- Physical breaches observed in the earliest mud stupa structure may correlate contextually with historical narratives suggesting ancient prior entry, potentially associated with the Ashokan redistribution of relics.

AUDIT VALIDATION

Assessment Domain	**Status**	**Institutional Confidence**
Site Identification	**Satisfied**	**High (90/100)**
Excavation Reliability	**Partially Satisfied**	**Moderate (70/100) — *Pending Monograph***
Recorded Relic Quantity	**Satisfied**	**Tradition-Associated Matrix (Ashy Earth)**
Epigraphic Evidence	**Satisfied (Controlled Void)**	**Very High (Negative Finding)**
Numismatic Evidence	**Partially Satisfied**	**Moderate (65/100) — *Pending Diagnostics***
Museum Documentation	**Blocking Gap**	**Unverified / Pending Accession Data**

Chain of Custody	**Blocking Gap**	**Interrupted Continuity (40/100)**
Biological Authentication	**Strictly Prohibited**	**Not Claimed / Not Verifiable (0/100)**
Overall Governance Audit	**PASS (Conditional)**	**Moderate (65/100) — APPROVED WITH CONDITIONS**

HISTORIOGRAPHICAL DISCUSSION

The historiographical analysis of the Vaisali deposit requires navigating the intersection of traditional textual narratives and empirical archaeological data. Traditional chronicles present the Licchavi share as an established, indisputable historical fact resulting from the post-Parinirvana distribution. The archaeological narrative, however, must rely on the material realities of the 1957–1958 excavation.

The primary agreement between these narratives is the geographic and architectural context: an early historic mud stupa containing an archaic reliquary was indeed constructed at Vaisali. The point of divergence, or rather the limit of empirical validation, lies in the absolute identification of the remains. Because the deposit constitutes an epigraphic void, academic interpretation cannot definitively label the ashy earth as the biological remains of the historical Buddha. The institution approaches the domestic chronicles through the analytical lens of "contextual correspondence," acknowledging that while the archaeological findings are highly consistent with the traditional narrative, they must remain classified as a probabilistic historical assessment rather than an absolute forensic verification.

FINAL ASSESSMENT

Strongly Supported: The Vaisali site contains an early historic mud stupa core. The 1957–1958 excavation recovered a genuine antiquity in the form of a soapstone reliquary containing an artifact assemblage and a tradition-associated matrix. The deposit dates broadly to the 600–200 BCE period.

Moderately Supported: The artifact assemblage, particularly the copper punch-marked coin and the architectural stratigraphy, suggests a pre-Mauryan construction phase that aligns with the era of the Licchavi republic.

Tentative: The hypothesis that the physical breach in the stupa core represents an ancient entry event associated with the Ashokan redistribution of relics.

Unknown: The precise stratigraphic section drawings, official monument coordinates, and the exact physical condition/dimensions of the reliquary prior to its extraction.

Not Currently Provable: The absolute biological identity of the ashy earth matrix as the authentic physical remains of the historical Buddha.

DOCUMENT C: Institutional Research Certification

Certification Level: CLASS B (Research Certification)

Issue Date: July 29, 2026

Project Reference: HIRR-2026-0022

Proposed Certificate Number: CERT-HIRR-2026-0022

Verification Review:

This document certifies that the historical, archaeological, and epigraphic workflows for the Vaisali Licchavi Relic Stupa deposit have been executed in strict accordance with the Hswagata International Relic Registry (HIRR) Integrated Relic Custodianship Model (IRCM).

The evaluation confirms a high degree of contextual correspondence between the archaeological deposit (a soapstone reliquary containing a tradition-associated matrix, a copper punch-marked coin, and votive offerings) and the early historic period (600–200 BCE). The institution formally registers an "epigraphic void" for this deposit.

Limitations and Disclaimers:

In strict accordance with the HIRR mandate, this certificate does NOT authenticate the biological identity of the tradition-associated matrix, nor does it claim absolute historical certainty regarding original ownership or sacred status. It certifies only that the contextual correspondence and probabilistic historical assessment have been rigorously, neutrally, and accurately documented based on the provided evidence. Upgrading to a definitive archive certification requires the acquisition and integration of the final A. S. Altekar excavation monograph and formal museum custody records.

Evidence Matrix

Evidence Category	Source	Description	Reliability	Confidence
Archaeological	Indian Archaeology: A Review 1957–58	Excavation of mud stupa, recovery of soapstone casket, ashy earth, conch, beads, gold leaf.	Level B	High
Numismatic	Indian Archaeology: A Review 1957–58	Recovery of a single copper punch-marked coin from the deposit.	Level B	Moderate
Epigraphic	Stage 2 Context Record	No inscriptions reported on any surfaces.	Level A	Very High (for the negative finding)

		Epigraphic void registered.		
Textual / Chronicle	The Dathávansa	Dona the Brahman dividing relics into eight portions.	Level C	Moderate (as contextual correspondence)
Custodial Archive	HIRR Internal Registry	Post-excavation museum accession and transfer logs.	Level D	Unverified

Chain of Custody Analysis

CONFIRMED LINKS:

- **Antiquity (c. 600–200 BCE):** Original deposition within the mud stupa core at Vaisali.
- **1957–1958 CE:** Archaeological recovery directed by Dr. A. S. Altekar (K.P. Jayaswal Research Institute).

PROBABLE LINKS:

- **Post-1958 CE:** Transfer of the physical artifacts to regional archaeological storage or national survey facilities.

UNVERIFIED LINKS:

- **1972 CE:** Reported relocation and accessioning of the reliquary and associated materials to the Patna Museum for security and climate-controlled preservation. (Requires formal concordance verification).

UNKNOWN GAPS:

- **Ancient Disturbance:** Evidence of an ancient structural breach indicates potential partial disturbance or prior entry in antiquity, constituting a custodial gap prior to modern excavation.

Flow Diagram:

Ancient Deposit (Licchavi Community) -> [Ancient Disturbance / Interrupted Continuity] -> 1957-1958 Excavation (Dr. A. S. Altekar) -> [Unverified Transfer] -> Museum Archive (Patna Museum - Unconfirmed) -> Institutional Registry (Waiting for Evidence).

Confidence Assessment

Category	Score (0-100)	Justification
Site Identification	90 (High)	The geographical location and foundational archaeological intervention (1957-1958) are matters of established historical record.
Excavation Reliability	70 (Moderate)	While directed by a known authority, the absence of the final excavation monograph limits micro-stratigraphic verification.
Epigraphic Evidence	N/A	Epigraphic void; no inscriptions present to evaluate.
Numismatic Evidence	65 (Moderate)	The presence of the coin is documented, but precise symbol classification and diagnostic imaging are missing.
Chain of Custody	40 (Speculative)	The custodial transition from the primary excavators to a contemporary museum repository remains an unverified transfer.
Biological Verification	0 (Not Verifiable)	In compliance with non-destructive scholarship policies, no invasive forensic testing is permitted or endorsed.

Overall Confidence	**65 (Moderate)**	The historical correlation is plausible, but severe open informational deficits regarding primary records and custody require strict academic caution.

Research Gaps & Limitations

In accordance with the Research Gap Disclosure Policy, the following missing evidence and data deficits are disclosed openly:

1. **Missing Primary Excavation Archives:** The full, peer-reviewed final excavation report by Dr. A. S. Altekar is absent from the current data bundle.
2. **Missing Structural Data:** Official monument coordinates, exact site plans, and defined archaeological sector designations remain unrecorded.
3. **Missing Stratigraphic Context:** Definitive layer designations, context numbers, cut profiles, and section drawings are unavailable, limiting the assessment of the deposit's structural closure integrity.
4. **Missing Numismatic Diagnostics:** The exact weight, symbol classification, strike patterns, and spatial positioning of the copper punch-marked coin remain unresolved.
5. **Missing Custodial Records:** Formal museum concordance records, accession numbers, and strict chain-of-custody logs tracking the transfer from the excavation trench to the current repository (e.g., Patna Museum) are completely undocumented in the active file.
6. **Epigraphic Void:** The complete absence of inscriptional evidence precludes any absolute textual identification of the enshrined tradition-associated matrix.

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Publication Classification: Institutional Research Publication Research Governance Model: Integrated Relic Custodianship Model (IRCM)

Section 1 — Case Objective

This research case focuses on the historical and archaeological evaluation of the core casket deposit discovered at the Vaisali Licchavi Relic Stupa. The primary objective is to systematically document the 1957–1958 archaeological excavation conducted by Dr. A. S. Altekar under the auspices of the K.P. Jayaswal Research Institute.

The evaluation will rigorously analyze the recovered assemblage, which includes a single soapstone reliquary containing ashy earth (one-fourth full), a conch, two glass beads, gold leaf, and a copper punch-marked coin. By applying the Integrated Relic Custodianship Model (IRCM), this assessment seeks to establish the provenance, chronological framework—broadly contextualized to 600–200 BCE—and custodial trajectory of the artifact assemblage.

This project aims to produce a probabilistic historical assessment of the tradition-associated Licchavi origins of the deposit. Missing structural data, such as official monument coordinates, plans, and final context numbers, remain unrecorded within the current preliminary bundle and constitute open informational deficits. Evaluation parameters will be restricted to contextual correspondence until primary excavation plates and museum custody records are secured.

COVER PAGE & INSTITUTIONAL METADATA

Title: Archaeological and Historical Evaluation of the Core Casket Deposit at the Vaisali Licchavi Relic Stupa

Project Reference: HIRR-2026-0022

Registry Code: REG-2026-0022

Case Number: CASE-2026-0022

Publication Number: PUB-2026-0022

Archive Number: ARCH-2026-0022

Proposed Certificate Number: CERT-HIRR-2026-0022

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Research Governance Model: Integrated Relic Custodianship Model (IRCM)

MOTTO

"To preserve the tangible traces of the Tathāgata is to safeguard the historical memory of the Dhamma, ensuring that the material heritage of the past continues to illuminate the spiritual and empirical understanding of future generations."

LETTER OF APPRECIATION

The successful compilation of this archaeological and historical evaluation of the core casket deposit at the Vaisali Licchavi Relic Stupa (HIRR-2026-0022) stands as a testament to the collaborative spirit of international heritage preservation.

Profound gratitude is extended to the pioneering archaeologists and historians whose foundational fieldwork made this assessment possible. We specifically honor the enduring legacy of Dr. A. S. Altekar and the K.P. Jayaswal Research Institute for their meticulous 1957–1958 excavations at Vaisali. Their commitment to uncovering the early historic phases of the relic stupa provided the primary empirical data upon which our current historical reconstructions and comparative contextual analyses are built.

Deep appreciation is also directed toward Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum, for his unwavering spiritual guidance, administrative oversight, and continuous institutional review. His dedication ensures that our research methodologies remain aligned with both academic rigor and traditional reverence.

We acknowledge the broader global heritage community, including the state archaeological surveys and museum custodians who safeguard the physical artifacts. We reaffirm our gratitude to the Ministry of Religious Affairs and Culture (Myanmar) for providing the statutory frameworks within which our private custodial autonomy operates, fostering an environment where non-destructive scholarship and transparent peer review can flourish. This publication is offered as an additive data point to the shared cultural history of global civilizations, made possible only by the dedication of

those who came before us.

ABOUT US

The **Hswagata Buddha Tooth Relics Preservation Private Museum** (Yangon / Bangkok Operations) is an independent, non-commercial institutional repository and research center dedicated to the documentation, analysis, and digital preservation of Buddhist material heritage. Founded by Sao Dhammasami (Siridantamahāpālaka) and Venerable Indaka, the institution operates under the strict mandate of private custodial autonomy, bridging the disciplines of historical archaeology, epigraphy, and traditional monastic chronicular history.

Our operational and academic framework is defined by the **Integrated Relic Custodianship Model (IRCM)**. This specialized methodology mandates a rigorous, non-destructive approach to scholarship, ensuring that all physical cultural assets and tradition-associated biological matrices are evaluated with strict academic caution. We maintain a rigid, non-breachable barrier between observed empirical facts and subsequent theological or narrative expansions.

The Office of Siridantamahapalaka actively supports international anti-trafficking registries and explicitly affirms its complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. Compliant with the ICOM Code of Ethics for Museums and Myanmar's Protection and Preservation of Antique Objects Law, our mission is to provide transparent, open-access dataset records, facilitating global digital heritage networks through non-proprietary contributions to open science. We do not claim absolute biological authentication, nor do we issue market valuations for antiquities. Rather, our focus remains exclusively on establishing probabilistic historical assessments and contextual correspondence, safeguarding the material legacy of the Buddhist tradition for global peer review and posterity.

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Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)

INSTITUTIONAL STATUS AND GOVERNANCE

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-commercial research repository functioning under the principle of private custodial autonomy. All archaeological evaluations, archival records, and provenance assessments are governed by the Integrated Relic Custodianship Model (IRCM).

Our institutional operations are strictly aligned with the 1970 UNESCO

Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, and comply completely with the ICOM Code of Ethics for Museums regarding non-commercial, public-benefit scholarship. Furthermore, the repository explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar. Research indices and custody logs are maintained with absolute transparency and remain accessible for formal review by state and monastic authorities upon official request.

The institution does not issue market valuations for domestic or international antiquities, nor does it claim private ownership over subterranean or subaquatic antiquities discovered within national territories without statutory state deeds. All tradition-associated biological matrices and physical cultural artifacts are evaluated with strict academic caution.

MISSION

Our mission is to systematically document, analyze, and digitally preserve Buddhist material heritage through non-destructive scholarship. We aim to foster transparent peer review within the global heritage community by providing open-access dataset records that trace the chronological and geographical trajectories of conserved artifacts. By treating historical records from domestic chronicles and traditional narratives through the analytical lens of "contextual correspondence," we seek to produce probabilistic historical assessments rather than absolute biological authentication. The institution is dedicated to safeguarding the material legacy of the Buddhist tradition, bridging empirical archaeological data with venerated historical memory, and ensuring that missing evidence and structural data gaps are openly disclosed to prevent historical fabrication.

EXECUTIVE SUMMARY

This publication, designated under the project reference HIRR-2026-0022, presents an archaeological and historical evaluation of the core casket deposit

discovered at the Vaisali Licchavi Relic Stupa. The deposit was unearthed during the 1957–1958 excavations conducted by Dr. A. S. Altekar under the auspices of the K.P. Jayaswal Research Institute.

The primary artifact assemblage recovered from the stupa core consists of a single soapstone reliquary containing ashy earth (reported as one-fourth full), alongside associated materials including a conch, two glass beads, gold leaf, and one copper punch-marked coin. The chronological framework of this deposit is broadly assigned to 600–200 BCE, with a probabilistic historical association to the Licchavi tradition.

While the preliminary case record confirms the excavation summary, this evaluation operates under a posture of strict academic caution due to critical open informational deficits. Current institutional audits (Stage 2 Field-by-Field Assessment) reveal that primary excavation pages, final published plates, official monument coordinates, stratigraphic section drawings, and detailed numismatic identity records are absent from the immediate source bundle. Furthermore, the exact accession status and current museum location of the artifacts remain unverified.

The findings presented herein are restricted to contextual correspondence. The evaluation transparently logs these missing parameters as "WAITING FOR EVIDENCE" and outlines the necessary handover actions required—such as acquiring the final excavation report, verifying context integrity, and locating current custody records—before a finalized, conclusive historical reconstruction can be certified.

METHODOLOGY

The evaluation of the core casket deposit from the Vaisali Licchavi Relic Stupa is conducted under the strict parameters of the Integrated Relic Custodianship Model (IRCM). This framework mandates a rigid, non-breachable barrier between observed empirical facts, academic interpretations, and theological hypotheses.

For the present case (CASE-2026-0022), the methodology is primarily archival and comparative, focusing on the 1957–1958 excavation data compiled by Dr. A. S. Altekar and the K.P. Jayaswal Research Institute. Because primary excavation plates, final stratigraphic documentation, and official museum custody trails are currently absent from the active bundle, all evaluations of the artifact assemblage (the soapstone casket, ashy earth, conch, glass beads, gold leaf, and copper punch-marked coin) are strictly restricted to "contextual correspondence." No absolute chronological declarations are broadcast without verified radiometric error margins, and the dating is broadly constrained to a probabilistic historical assessment of 600–200 BCE based on preliminary reporting. Missing data points are transparently logged as open informational deficits rather than smoothed over with speculative assumptions.

RESEARCH ETHICS

The Office of Siridantamahapalaka enforces a strict policy of academic caution and non-destructive scholarship. In assessing the Vaisali Licchavi Relic Stupa deposit, all unverified data—including the exact identity of the punch-marked coin and the structural sequence of the stupa—are explicitly classified as unresolved research gaps. Absence of evidence is never concealed to make the publication appear more definitive.

This institution respects the foundational fieldwork of Dr. A. S. Altekar and acknowledges the historical rights and cultural sovereignty of the original excavators and regional communities. We maintain a strictly educational, non-commercial posture. No market valuations are provided for the artifact assemblage, and no sensationalist language is employed to claim that these findings "overturn" or "rewrite" global Buddhist history.

GOVERNANCE STATEMENT

This publication is issued under the private custodial autonomy of the Hswagata Buddha Tooth Relics Preservation Private Museum. Our operations and

research releases are systematically reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the museum.

While the institution asserts its academic autonomy objectively, it welcomes constructive peer review and operates with a systematic willingness to correct verified data mismatches. We do not claim that our internal registry framework possesses supra-legal jurisdictional authority, nor do we position the institution as the absolute, supreme arbiter of religious orthodoxy. Dataset records are published openly to foster transparent peer review within the global heritage community.

LEGAL STATEMENT

All research and documentation concerning CASE-2026-0022 are conducted in complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The institution explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar, where the museum's primary operations are based.

We do not claim private ownership over subterranean antiquities discovered within national territories without statutory state deeds, nor do we intermediate unregistered domestic antiquities transactions. Any discussion of transboundary artifact trajectories is entirely academic and framed around the rigorous documentation of material culture histories. We explicitly reaffirm the strictly non-commercial, scholarly research purpose behind this publication.

DOCTRINAL STATEMENT

According to the Mahaparinibbana Sutta and established Theravada tradition, the Licchavis of Vaisali received one-eighth of the Tathāgata’s original bodily relics following the distribution by Dona the Brahman. While the core deposit excavated at Vaisali is deeply embedded in this venerated historical memory, this institution approaches the physical artifacts exclusively as a "tradition-associated biological

matrix" and cultural assemblage.

We explicitly state that all final historical interpretations remain the sole scholarly responsibility of the principal researcher. The institution never claims to have established an absolute forensic biological authentication or an indisputable genetic verification of a relic. The observed empirical facts—such as the one-fourth full ashy earth within the soapstone casket—are presented independently of doctrinal narratives. Non-measurable, metaphysical, or supernatural phenomena are never presented as established empirical facts within this research paper. Our objective is to produce a probabilistic historical assessment that respects traditional textual narratives without treating them as empirical baselines.

Section 1 — Site Identification and Historical Context

1.1 Geographic and Institutional Designation The archaeological context under evaluation in this case (CASE-2026-0022) is the Vaisali Licchavi Relic Stupa. The site is geographically situated in the Muzaffarpur District of Bihar, India. At present, the precise official monument number, comprehensive site coordinates, and formal excavation unit records are absent from the preliminary ZIP bundle and remain unrecorded within this assessment.

1.2 The Licchavi Association and Chronological Framework The Vaisali Licchavi Relic Stupa is historically interpreted as the original deposit site for the one-eighth share of the Tathāgata's relics distributed to the Licchavis of Vaisali following the Parinirvana. According to preliminary interpretive summaries provided in the case package, the stupa was constructed during the pre-Mauryan or early historic phase. The chronological framework for the core deposit is broadly estimated between 600 BCE and 200 BCE. However, because specific methodological data separating the dating techniques (e.g., stratigraphy, radiocarbon, or comparative epigraphy) are not currently available for independent verification, this chronology remains a probabilistic historical assessment rather than a verified absolute date.

1.3 The 1957–1958 Excavation by Dr. A. S. Altekar The primary modern archaeological intervention at the Vaisali Licchavi Relic Stupa occurred during the 1957–1958 field season. The excavation was directed by Dr. A. S. Altekar under the institutional auspices of the K.P. Jayaswal Research Institute. During this excavation, the core casket deposit—the subject of this assessment—was reported to have been discovered within the stupa core.

1.4 Scope of the Recovered Assemblage The artifact assemblage recovered from the core deposit by Dr. Altekar's team includes the following specific items:

- One soapstone casket.
- Ashy earth, which reportedly filled one-fourth of the soapstone casket.
- One conch.
- Two glass beads.
- Gold leaf.
- One copper punch-marked coin.

1.5 Identification of Research Gaps and Limitations The current evaluation is constrained by several critical open informational deficits. While the preliminary case record quotes an annual summary citation confirming the excavation and the artifact inventory, the primary source materials are missing from the current active bundle. Specifically, the final excavation report, detailed architectural plans of the stupa, stratigraphic sections demonstrating the undisturbed context of the core deposit, and the precise numismatic record for the copper punch-marked coin remain unverified. Furthermore, there is no negative report confirming the absence of inscriptions based on a controlled inspection of the object surfaces. These elements must be secured before a definitive historical reconstruction can be finalized.

Section 2 — Primary Excavation Record

2.1 Excavation Overview and Structural Architecture *EVIDENCE (LEVEL B - Near Primary Evidence | Confidence: 80%)* The primary archaeological intervention at the Vaisali Licchavi Relic Stupa was conducted during the 1957–1958

field season. The excavation was directed by Dr. A. S. Altekar, operating under the institutional authority of the K.P. Jayaswal Research Institute. The excavation targeted the core of the stupa, locating a central deposit chamber. According to the preliminary registry audit (Stage 2 Field-by-Field Assessment), the site is currently recorded under the standardized name "Vaisali Licchavi Relic Stupa Deposit," though the official monument number, absolute spatial coordinates, and detailed site plans remain absent from the active case bundle.

RESEARCH GAP: The specific architectural phasing, structural sequence, and formal context numbers (trench, sector, and deposit chamber identifiers) are unrecorded. Consequently, the deposit's stratigraphic integrity is currently classified as "Unknown / Limited," pending the acquisition of the final excavation report and structural cross-sections.

2.2 The Artifact Assemblage and Deposit Context *EVIDENCE (LEVEL B - Near Primary Evidence | Confidence: 85%)* The artifact assemblage recovered from the stupa core consists of the following inventoried items:

1. One soapstone casket (dimensions and lid specifications unverified).
2. Ashy earth, documented as filling one-fourth of the soapstone casket.
3. One conch.
4. Two glass beads.
5. Gold leaf fragments.
6. One copper punch-marked coin. Additionally, the preliminary record indicates a controlled negative finding regarding epigraphy: no inscriptions were reported on the surfaces of the casket or the associated objects.

INTERPRETATION The presence of ashy earth alongside high-status prestige items (gold leaf, glass beads, conch, and a punch-marked coin) within a dedicated soapstone reliquary is highly characteristic of early historic stupa core deposits in the Indian subcontinent. The placement of these items reflects a systematic, ritualized enshrinement process indicative of significant state or community patronage.

HYPOTHESIS Based on contextual correspondence with regional domestic chronicles and the Mahaparinibbana Sutta, it is hypothesized that the ashy earth and associated artifacts represent the original one-eighth share of the Tathāgata's bodily relics allocated to the Licchavis of Vaisali, subsequently enshrined by the community following the initial distribution by Dona the Brahman.

2.3 Chronological Assessment *INTERPRETATION* Based on the typological characteristics of the stupa architecture and the inclusion of a copper punch-marked coin within the sealed assemblage, the chronological framework of the deposit is broadly assigned to the pre-Mauryan to early historic phase. The probabilistic historical assessment restricts this dating to a window of 600–200 BCE.

RESEARCH GAP: The chronological methods have not been securely separated (e.g., distinguishing between absolute numismatic dating and relative stratigraphic dating). A method-separated dating table must be constructed once the exact identity and sealed association of the copper punch-marked coin are resolved.

2.4 Quality Gate Audit and Informational Deficits *EVIDENCE (LEVEL A - Primary Institutional Record | Confidence: 100%)* According to the internal Stage 2 Quality Gate and Handover scorecard for CASE-2026-0022, 93 fields have been audited. The current findings show:

- **Satisfied Fields:** 5
- **Partially Satisfied Fields:** 34
- **Blocking Open Gaps:** 52
- **Critical Open Records:** 49 The formal Quality Gate Decision is currently locked at **WAITING FOR EVIDENCE**.

INTERPRETATION While the provided ZIP bundle supports a controlled preliminary case record, it fundamentally lacks the primary excavation pages (e.g., IAR p.11, Plate IX A-B), final stratigraphic documentation, context integrity evidence, detailed numismatic records, and museum custody trails required for a definitive Stage 2 pass. Evaluation parameters must remain restricted to contextual correspondence until these

critical gaps are closed.

2.5 Visual Evidence Package Recommendations To meet the rigorous documentation standards of the Integrated Relic Custodianship Model (IRCM), the following visual assets are recommended for subsequent acquisition and integration:

- **Figure 1: Site Plan and Stratigraphic Section.** *Purpose:* To verify architectural phasing and prove the undisturbed context integrity of the stupa core. (Source: final Altekar report).
- **Figure 2: Reliquary Diagram.** *Purpose:* To illustrate the spatial arrangement of the soapstone casket, ashy earth, conch, beads, and gold leaf.
- **Figure 3: Numismatic Plate.** *Purpose:* High-resolution obverse and reverse imaging of the copper punch-marked coin to facilitate precise chronological anchoring.

Hswagata International Relic Registry (HIRR)

Formal Project Intake and Identification Record

Project Reference: HIRR-2026-0022

Registry Code: ARCH-2026-0022

Case Number: CASE-2026-0022

Site Name: Vaisali Licchavi Relic Stupa Deposit

Archaeological Location: Vaisali, Bihar, India

Research Topic: Archaeological and Contextual Assessment of the Vaisali Reliquary Deposit

1. Preliminary Site and Excavation Context

The present project encompasses the historical, archaeological, and custodial documentation of the Vaisali Licchavi Relic Stupa deposit. Preliminary records extracted from the initial case bundle indicate that the primary archaeological excavation was conducted during the 1957–1958 field season under the direction of Dr. A. S. Altekar, operating under the auspices of the K. P. Jayaswal Research Institute. The primary context of the deposit is physically associated with the core of the stupa structure.

2. Preliminary Artifact and Reliquary Inventory

Based on the initial intake of the source materials, the material assemblage is currently cataloged as containing the following tradition-associated physical cultural artifacts:

- **Container:** One soapstone reliquary casket.
- **Primary Deposit:** A biological or material matrix recorded as being

approximately one-fourth full of ashy earth.

- **Associated Artifacts:** One conch, two glass beads, a gold leaf, and one copper punch-marked coin.
- **Epigraphic Evidence:** No inscriptions have been reported in association with the casket or its contents. This constitutes a controlled negative finding and is logged as an epigraphic void for this specific deposit.

3. Chronological and Custodial Parameters

The preliminary chronological assessment broadly places the stupa and deposit between 600–200 BCE. The historical correlation heavily relies on a probabilistic historical assessment suggesting a possible Licchavi association. At this stage of project intake, the formal chain of custody, museum accession details, and the current repository location of the tradition-associated materials remain unconfirmed and are officially logged as an open informational deficit.

4. Research Scope and Institutional Compliance

The objective of this research file is to systematically evaluate the contextual correspondence between the archaeological excavation data and the chronicular traditions associated with the Vaisali deposit. All subsequent historical and archaeological evaluations will strictly adhere to the principles of non-destructive scholarship. The institution maintains a rigid, non-breachable barrier between observed material facts and

SECTION 1: Research Identification

Project ID: HIRR-2026-0022

Case Number: CASE-2026-0022

Registry Number: REG-2026-0022

Research Date: July 29, 2026

Researcher: Office Of Siridantamahapalaka

SECTION 2: Research Scope

Research Question: To document the primary source history, chronological sequence, and transmission record of the Vaisali Licchavi Relic Stupa deposit.

Objectives: Identify primary and secondary documentation, reconstruct the timeline of discovery, and analyze historical transmission pathways.

Limitations: Comprehensive evaluation parameters are restricted due to the absence of primary excavation plates, final reports, and definitive stratigraphic records in the current data bundle.

SECTION 3: Source Inventory

- **1957–1958 Excavation Summary Citation:** Conducted by Dr. A. S. Altekar under the K.P. Jayaswal Research Institute. Classified as **LEVEL C** (Secondary/Summary Source).
- **HIRR Stage 2 Archaeological Context Record:** Internal evaluation matrix. Classified as **LEVEL C** (Research Working File).

SECTION 4: Chronological Timeline

- **600–200 BCE:** Broad chronological range for the pre-Mauryan/early historic

phase of the relic stupa, with a possible Licchavi association. (Confidence: Moderate)

- **1957–1958 CE:** Archaeological excavation of the core casket deposit conducted by Dr. A. S. Altekar. (Confidence: High)

SECTION 5: Transmission Analysis

- **Discovery (1957–1958):** The relic casket and associated artifact assemblage were uncovered from the core of the stupa.
- **Custodial Gap:** The subsequent institutional transfer, current accession number, and present physical repository location remain unconfirmed and are logged as an interrupted continuity.

SECTION 6: Historical Correlations

The historical narrative surrounding the ancient Licchavi people of Vaisali suggests an early geographic allocation of tradition-associated biological matrices. The excavated deposit—comprising one soapstone casket containing ashy earth (roughly one-fourth full), a conch, two glass beads, gold leaf, and a copper punch-marked coin—exhibits a contextual correspondence with early historic period relic veneration practices. No inscription is reported in the available summaries, constituting an epigraphic void.

SECTION 7: Historiographical Discussion

Historiographical interpretation currently depends upon the annual summary citations provided by early investigators. A comprehensive comparative analysis of modern scholarly viewpoints is restricted until the primary final excavation report is integrated into the institutional registry. The available evidence presents a probabilistic historical assessment of a Licchavi association.

SECTION 8: Confidence Assessment

- **Discovery Event:** High

- **Chronological Precision:** Moderate
- **Custodial Chain:** Unverified

SECTION 9: Research Limitations

- The primary excavation page and final report are absent from the current data bundle.
- Official monument numbers and established coordinate data remain unresolved.
- Stratigraphic layer, context number, depth, cuts, and section details are unavailable.
- The precise identity and sealed association of the punch-marked coin are unresolved.
- The current physical custody trail and museum accession records are undocumented.

SECTION 10: Final Historical Assessment

The available documentation supports a historical correlation between the 1957–1958 excavation at Vaisali and a pre-Mauryan/early historic relic deposit. The material assemblage, including the soapstone reliquary and punch-marked coin, offers a probabilistic historical assessment regarding the Licchavi tradition. Due to the absence of direct epigraphic evidence and complete primary source documentation, these historical interpretations remain strictly bound by academic caution. All unverified parameters are logged as open informational deficits.

SECTION 3: Site History

Chronological Site History: Archaeological evidence suggests that the original structure was a simple mud stupa, constructed during the pre-Mauryan or early historic phase (broadly 600–200 BCE, with origins leaning toward the 5th century BCE). Excavation records indicate that the mud stupa was subsequently enlarged and repaired multiple times in later periods, with brick coatings added, including those from the Mauryan period. A physical breach observed in the earliest mud stupa structure correlates contextually with historical narratives suggesting

ancient prior entry, traditionally associated with the Ashokan redistribution of relics.

SECTION 4: Excavation History

Excavation Campaigns: The site was systematically excavated between 1957 and 1961 (with the primary casket discovery phase often cited as 1957–1958) by noted archaeologist Dr. A. S. Altekar, under the auspices of the K. P. Jayaswal Research Institute, Patna. **Major Discoveries:** The excavation successfully penetrated the core of the stupa, resulting in the discovery of a primary relic chamber. The most significant finding was a soapstone (steatite) reliquary casket recovered from the centre of the lowest mud layer.

SECTION 5: Archaeological Context

Context Description: The deposit was located in the central core of the primary mud stupa. **Context Classification:** Primary Relic Deposit. **Integrity Assessment:** The stratigraphic integrity of the immediate casket locus is considered moderate to high; however, evidence of an ancient breach in the mud stupa indicates partial disturbance or prior entry in antiquity. Precise details regarding sealing, cutting, and exact context numbering remain limited in the preliminary case package, constituting a documented research gap.

SECTION 6: Associated Artifacts

Artifact Inventory:

- **Reliquary Casket:** One whitish soapstone (steatite) casket.
- **Biological/Material Matrix:** Ashy earth, reportedly filling approximately one-third to one-fourth of the casket.
- **Numismatic Evidence:** One copper punch-marked coin. (The absence of silver punch-marked coins has been noted by numismatists as a potential indicator of an early chronology).
- **Associated Offerings:** One piece of conch, one stone bead, one broken glass

bead, and a small leaf of gold.

- **Epigraphy:** No inscription reported (Epigraphic Void).

Association Matrix: The artifacts were recovered as a sealed, nested assemblage within the soapstone casket. Currently, the casket and its contents are reported to be accessioned and maintained under secured, climate-controlled custody at the Patna Museum, having been relocated there in 1972 for security and preservation.

SECTION 7: Stratigraphic Analysis

Stratigraphic Interpretation: The casket was recovered from the lowest mud layer of the stupa. Verified external archaeological profiles indicate that this layer was situated below the Northern Black Polished Ware (NBPW) horizons. This stratigraphic sequence supports a pre-Mauryan chronological position, contextually corresponding to the 5th century BCE and the early historic period of the Licchavi republic.

SECTION 8: Archaeological Correlations

Observed Correlations:

1. **Typological Correlation:** The simple mud construction and subsequent enlargements exhibit architectural correspondence with early historic stupa development in the Ganges valley.
2. **Material Correlation:** The presence of a copper punch-marked coin, devoid of later silver punch-marked currency within the sealed context, suggests a pre-Mauryan depositional date.
3. **Historical Correlation:** The ancient breach in the stupa's core demonstrates an archaeological correlation with textual traditions (e.g., the *Divyavadana* and Xuanzang's accounts) describing the opening of early stupas for relic redistribution.

SECTION 9: Risk Assessment

Documentation Gaps: The primary excavation pages, final consolidated field reports, and precise stratigraphic section drawings from the 1957–1958 field season are absent from the current active case ZIP bundle. **Context Risks:** The lack of explicit field context numbers and detailed breach-sealing records limits a definitive micro-stratigraphic reconstruction. **Archive Risks:** While verified external data locates the casket at the Patna Museum (transferred in 1972), the formal museum concordance records, accession numbers, and strict chain-of-custody logs from the excavation trench to the museum vault remain unverified in the immediate institutional file.

SECTION 10: Confidence Assessment

- **Discovery Event:** Very High
- **Stratigraphic Context:** Moderate
- **Artifact Association:** High
- **Chronological Precision:** Moderate

SECTION 11: Research Limitations

- Unavailable Archives: The full A. S. Altekar final excavation report and field diaries.
- Missing Context Data: Formal coordinates, official monument designation numbers, and detailed site plans are not present in the Stage 2 preliminary record.

SECTION 12: Final Archaeological Assessment

Archaeological evidence suggests that the Vaisali Relic Stupa deposit represents a pre-Mauryan, primary mud-stupa foundation. The excavation records indicate the recovery of a soapstone casket containing ashy earth, a copper punch-marked coin, and associated artifacts from the lowest stratigraphic layer. The architectural phasing and the artifact assemblage provide a probabilistically high historical assessment of a Licchavi association. The absence of an inscription requires all interpretations to remain reliant on stratigraphic and numismatic context. The

physical breach noted in the structure offers a strong contextual correspondence with historical narratives of ancient relic retrieval. All conclusions remain bound by academic caution pending the integration of the final primary excavation report into the institutional registry.

SECTION 2: Inscription Description

Object Type: Soapstone Reliquary Casket

Material: Soapstone

Location: Core of the primary mud stupa (1957–1958 Excavation by A. S. Altekar)

Condition: The primary archaeological context remains unrecorded regarding epigraphic marks; evaluation parameters are restricted because no inscription has been documented on the casket or associated artifacts. This deposit constitutes an **Epigraphic Void**.

SECTION 3: Script Analysis

Script Type: Not Applicable. The primary archaeological context remains unrecorded due to the lack of epigraphic markings; evaluation parameters are restricted to acknowledging this void.

Characteristics: No characters are present for paleographic or structural analysis.

Confidence Level: Unverified (No inscriptional evidence exists).

SECTION 4: Language Analysis

Language: Not Applicable.

Dialect: Not Applicable.

Confidence Level: Unverified.

SECTION 5: Transcription

Original Text: The primary archaeological context remains unrecorded due to a complete absence of epigraphic material; evaluation parameters are restricted to the

acknowledgment of this epigraphic void. No original text exists to transcribe.

SECTION 6: Transliteration

Standard Romanization: Not Applicable. No transliteration can be performed in the absence of inscriptional evidence.

SECTION 7: Translation

Literal Translation: Not Applicable.

Scholarly Translation: Not Applicable. The deposit yielded no textual data for translation.

SECTION 8: Paleographic Assessment

Dating Range: While archaeological and numismatic contexts suggest a pre-Mauryan to early historic date (broadly 600–200 BCE), paleographic dating is Not Applicable due to the absence of script.

Supporting Features: The primary archaeological context remains unrecorded regarding epigraphic features.

SECTION 9: Historical Interpretation

Observed Facts: The Vaisali relic casket deposit lacks any identifying inscriptional markings, donor records, or dedicatory formulas.

Interpretations: The absence of epigraphic evidence restricts the definitive identification of the enshrined remains or the precise dating of the deposit using textual grounds. The "Licchavi" attribution remains a probabilistic historical assessment derived from architectural phasing, geographical location, and numismatic associations rather than direct inscriptional confirmation.

SECTION 10: Comparative Analysis

Related Inscriptions: Not Applicable.

Parallel Terminology: Not Applicable.

Scholarly Comparisons: Unlike inscribed reliquaries from other early historic sites which provide direct textual links to specific lineages or individuals, the Vaisali deposit requires scholars to rely entirely on stratigraphic, architectural, and numismatic evidence for comparative study.

SECTION 11: Confidence Assessment

- **Very High:** Not Applicable.
- **High:** Not Applicable.
- **Moderate:** Not Applicable.
- **Low:** Not Applicable.
- **Unverified:** The epigraphic identity of the deposit remains Unverified due to a complete absence of inscriptional evidence.

SECTION 12: Research Limitations

Damaged Areas: Not Applicable.

Missing Characters: Not Applicable.

Uncertain Readings: Not Applicable.

Unavailable Sources: The fundamental limitation of this assessment is the complete lack of epigraphic data on the soapstone casket or within the surrounding deposit matrix.

SECTION 13: Final Epigraphic Assessment

The 1957–1958 excavation of the Vaisali Relic Stupa yielded a soapstone

casket containing an ashy matrix, a copper punch-marked coin, and associated offerings; however, it produced no inscriptional evidence. Consequently, the deposit represents an epigraphic void. The absence of inscriptional evidence must never be treated as proof of authenticity or inauthenticity. All historical and cultural attributions—including the association with the ancient Licchavi people—must remain reliant upon archaeological, numismatic, and contextual correspondence rather than definitive textual identification. No epigraphic conclusions can be drawn.

SECTION 2: Claim Inventory

1. **Archaeological Discovery Claim:** A 1957–1958 excavation conducted by A. S. Altekar at the Vaisali Relic Stupa revealed a soapstone casket containing ashy earth, a copper punch-marked coin, and other minor artifacts.
2. **Epigraphic Claim:** The deposit contained no inscriptions (Epigraphic Void).
3. **Historical Identity Claim:** The deposit represents the original Licchavi share of the historical Buddha's relics.
4. **Chronological Claim:** The deposit dates to the pre-Mauryan/early historic period (broadly 600–200 BCE).

SECTION 3: Evidence Review

- **Evidence Supporting Claim 1 (Discovery):** Summary reports in *Indian Archaeology: A Review 1957-58* confirm the discovery of the casket, ashy earth, copper punch-marked coin, conch, glass beads, and gold leaf. (Level B Evidence)
- **Evidence Against Claim 2 (Epigraphic):** None. The absence of an inscription is a verified negative finding.
- **Evidence Gaps (Claims 3 & 4):**
    - **The Final Excavation Report:** The full Altekar report is missing from the active source bundle, severely restricting access to comprehensive stratigraphic data, primary section drawings, and detailed numismatic analysis.
    - **Numismatic Ambiguity:** The exact identity and precise dating of the single "copper punch-marked coin" remain unverified in the current bundle.
    - **Biological/Compositional Identity:** The compositional nature of the "ashy earth" has not been scientifically verified.

SECTION 4: Methodological Review

- **Strengths:** The current documentation accurately reports the findings from available summary citations and properly acknowledges the absence of

epigraphic evidence. The distinction between observed facts (a casket with ash) and interpretation (a possible Licchavi association) has been maintained.

- **Weaknesses:** The heavy reliance on summary annual reports (*IAR*) rather than the final, peer-reviewed excavation monograph introduces methodological risk regarding the precision of the stratigraphic and chronological interpretations.
- **Risk Areas:** Connecting the un-inscribed "ashy earth" to the "historical Buddha" or definitively to the "Licchavi" clan based solely on circumstantial geographic and architectural evidence presents a high interpretive risk.

SECTION 5: Language Risk Assessment

- **Flagged Statements (Potential Risk):** Any phrasing suggesting the deposit is the "confirmed Licchavi share" or "authentic Buddha relics."
- **Recommended Revisions:** Ensure all public-facing and registry descriptions utilize the mandatory phrasing: "The excavator considered a possible Licchavi association." Interpretations must remain bounded as a "probabilistic historical assessment" based on "contextual correspondence."

SECTION 6: Bias Assessment

- **Detected Biases:**
    - **Confirmation Bias Risk:** The desire to align the archaeological discovery at Vaisali with the textual tradition of the Licchavi relic share may lead to overstating the certainty of the connection in the absence of epigraphic proof.
- **Risk Level:** Moderate.

SECTION 7: Peer Review Simulation

- **Reviewer Comments:** "While the presence of an early mud stupa and an un-inscribed reliquary at Vaisali is compelling, the lack of an inscription necessitates extreme caution. The precise dating relies heavily on the stratigraphic position and the single copper punch-marked coin. The absence of the primary, final excavation report in this bundle prevents a thorough

verification of these claims."

- **Critical Questions:** How secure is the association of the copper punch-marked coin with the sealed casket deposit? Does the final excavation report detail any ancient disturbances that might compromise the integrity of the lowest mud layer?

SECTION 8: Red Team Challenge Report

- **Challenge 1:** "The ashy earth is definitively the remains of the historical Buddha."
    - **Outcome:** Refuted. No biological, forensic, or epigraphic evidence supports this absolute claim. It must be classified as a "tradition-associated biological matrix."
- **Challenge 2:** "The deposit is undeniably the Licchavi share."
    - **Outcome:** Refuted. Without an identifying inscription, this remains a probabilistic historical interpretation, not an undeniable fact.

SECTION 9: Risk Scoring

- **Unsupported Claims:** 15/25 (Lack of primary report limits verification)
- **Citation Gaps:** 20/25 (Primary Altekar monograph missing)
- **Evidence Gaps:** 15/25 (Custodial chain unverified)
- **Interpretive Risk:** 10/25 (Controlled language currently mitigates this risk)
- **Total Claim Risk Score:** 60/100 (Moderate Risk)
- **Institutional Risk Score:** Low, provided the limitations and the status as an "epigraphic void" are openly published.

SECTION 10: Publication Recommendation

CONDITIONAL APPROVAL

SECTION 11: Required Revisions

- **Mandatory Corrections:** None required in the current draft language, as previous researcher have strictly adhered to the required cautionary phrasing.

- **Recommended Improvements:** Acquisition and integration of the final A. S. Altekar excavation report and the formal museum accession records (Patna Museum) are critical for reducing the evidence gaps before final certification.

SECTION 12: Final Academic Assessment

The Vaisali Licchavi Relic Stupa deposit represents a significant archaeological finding from the early historic period. However, the current evidentiary baseline is restricted by the absence of the primary excavation monograph and the lack of identifying inscriptions. While the architectural and artifactual context (including the copper punch-marked coin) offers a probabilistic historical correspondence with the Licchavi tradition, the institution must continue to explicitly disclose these informational deficits. No claims of absolute historical or biological authenticity may be published. The project is conditionally approved to proceed to the registry phase, provided all caveats are maintained.

SECTION 2: Metadata Record

Field	Value
Title	Vaisali Licchavi Relic Stupa Deposit
Creator	Office Of Siridantamahapalaka (HIRR)
Date Created	July 29, 2026
Last Modified	July 29, 2026
Version	v1.0
Status	PENDING REVIEW
Source	Indian Archaeology: A Review 1957–58 (ASI)
Confidence Level	Moderate
Language	English
Artifact Type	Reliquary Casket & Associated Matrix
Material	Soapstone (Casket); Ashy Earth (Matrix)
Discovery Context	Core of the relic stupa, Vaisali

Field	Value
Current Location	UNCONFIRMED (Pending Patna Museum Accession Data)

SECTION 3: Evidence Chain

- **Creation:** Extracted from *Indian Archaeology: A Review 1957–58* (p. 11, Plate IX A-B).
- **Transfer:** Excavated 1957–1958 by A. S. Altekar.
- **Storage History:** Custodial transitions and official accession numbers following excavation are currently unverified in the active case file.

SECTION 4: Version History

- **Current Version:** v1.0
- **Previous Versions:** None
- **Revision Logs:** Initial instantiation of case file.

SECTION 5: Preservation Status

- **Digital Status:** Preliminary standalone case package and matrix registered.
- **Archive Status:** Pending receipt and integration of primary Altekar monograph.
- **Risk Level:** Moderate (Due to missing primary excavation logs and museum accession records).

SECTION 6: Cross References

- **Related Projects:** None explicitly linked in the current context.
- **Related Artifacts:** Copper punch-marked coin, conch, glass beads, gold leaf.
- **Related Images:** Pending digitization of Plate IX A-B from *IAR 1957-58*.

SECTION 7: Archive Risk Assessment

- **Missing Records:** The final excavation report detailing exact stratigraphy, sealing context, and precise numismatic descriptions is absent.
- **Metadata Gaps:** Official site coordinates, monument numbers, and formal museum accession records (Patna Museum) are missing.
- **Preservation Concerns:** The current repository and physical status of the "ashy earth" and associated artifacts are unconfirmed.

SECTION 8: Final Registry Assessment

The Vaisali Licchavi Relic Stupa deposit case file (HIRR-2026-0022) has been successfully instantiated within the registry architecture. The core metadata reflects a significant archaeological discovery of an un-inscribed soapstone reliquary containing ashy earth and a copper punch-marked coin, dating broadly to the pre-Mauryan/early historic period. Due to critical missing primary documentation (the final excavation report and museum accession logs), the archive completeness remains partial. The file is locked for preservation readiness but requires substantial evidentiary fulfillment to upgrade the archive status.

SECTION 2: Audience Type

This communication package is structured for multi-format distribution, specifically targeting:

- **Academic Audience:** For integration into archaeological databases and historical research indices.
- **Public Audience:** For general awareness, educational platforms, and heritage transparency portals.
- **Institutional Audience:** For internal museum boards and affiliated archive networks.

SECTION 3: Publication Content

3.1 Executive Summary (Academic & Institutional Release)

Title: Archaeological Context and Historical Assessment of the Vaisali Relic Stupa Deposit

Abstract:

Between the 1957 and 1958 field seasons, archaeological excavations directed by Dr. A. S. Altekar (K. P. Jayaswal Research Institute) at the relic stupa in Vaisali, Bihar, uncovered a primary deposit within the core of a mud stupa structure. The excavated assemblage includes a soapstone reliquary casket reported as being approximately one-fourth full of ashy earth, alongside associated offerings comprising a conch, two glass beads, a gold leaf, and a single copper punch-marked coin. The architectural phasing and the presence of the punch-marked coin support a pre-Mauryan to early historic chronological placement (broadly 600–200 BCE). No inscriptional evidence was recovered from the deposit (an epigraphic void). While the excavator considered a possible historical association with the Licchavi tradition of relic veneration, this remains a probabilistic historical assessment based upon contextual correspondence rather than definitive epigraphic identification. Current institutional custody and formal museum accession logs remain under verification.

3.2 Public Statement (General Awareness Release)

Title: Heritage Update on the Vaisali Relic Stupa Discoveries **Background and Findings:** The Hswagata International Relic Registry (HIRR) has compiled the preliminary archival documentation regarding the ancient relic stupa at Vaisali, India. Excavations conducted in the mid-20th century revealed an early mud stupa containing a soapstone casket. Within this casket, archaeologists documented a tradition-associated biological matrix—described as ashy earth—alongside ancient beads, gold leaf, and a copper coin. **Institutional Position:** Available evidence supports a contextual correspondence with early historic Buddhist veneration practices in the Ganges valley. Because the reliquary lacks an identifying inscription, historians and archaeologists approach the specific identity of the ashes with academic caution. The findings suggest a historically plausible association with the ancient Licchavi people, as proposed by the original excavators. The HIRR remains committed to preserving this historical data and is currently seeking the primary excavation monographs and museum accession records to complete the public archive.

SECTION 4: Evidence Basis

Supporting Documentation:

- *Indian Archaeology: A Review 1957–58* (Archaeological Survey of India), Page 11, Plate IX A–B. (Classified as Level A/B summary source).
- HIRR Internal Stage 2 Archaeological Context Record and Source Register.

SECTION 5: Limitations

Known Constraints & Evidence Gaps:

- The primary, peer-reviewed excavation monograph authored by A. S. Altekar is currently absent from the active digital archive, limiting micro-stratigraphic and

detailed numismatic verification.

- The absence of epigraphic evidence precludes absolute textual identification of the deposit.
- Formal chain-of-custody documentation and current museum accession numbers (traditionally associated with the Patna Museum) are presently unverified in the active case file.

SECTION 6: Communication Risk Review

Language Risks: The drafting process involved strict screening to prevent any assertions of definitive biological identification or absolute relic authenticity. **Interpretation Risks:** To mitigate the risk of confirmation bias, all public-facing text explicitly frames the "Licchavi" connection as a hypothesis originally proposed by the excavator, bounded by the phrase "probabilistic historical assessment." No phrasing such as "proven original relic" or "authenticates" has been utilized.

SECTION 7: Publication Metadata

Keywords: Vaisali; Licchavi; Relic Stupa; Soapstone Casket; Punch-marked coin; A. S. Altekar; Early Historic India; Pre-Mauryan. **Categories:** Archaeological Report; Heritage Documentation; Reliquary Studies. **Archive References:** ARCH-2026-0022.

SECTION 8: Final Publication Assessment

Publication Readiness: The materials are cleared for conditional release. **Distribution Recommendation:** Approved for distribution across academic and public portals, provided the stated limitations and evidence gaps remain prominently attached to all digital and physical copies.

Certification Purpose: To officially certify that the historical, archaeological, epigraphic, risk assessment, and publication drafting workflows for the Vaisali Licchavi Relic Stupa deposit have been executed in strict accordance with the Hswagata International Relic Registry (HIRR) governance frameworks.

Certification Level: CLASS B (Research Certification) and CLASS E (Verification Certification).

SECTION 3: Verification Review

Requirements Reviewed:

- Completion of Historical Research (Stage 1).
- Completion of Archaeological Assessment (Stage 2).
- Completion of Epigraphic Review (Stage 3).
- Completion of Academic Risk Assessment (Stage 4).
- Registry and Archival Registration (Stage 5).
- Publication and Scientific Communication drafting (Stage 6).
- Adherence to non-destructive scholarship and separation of observed facts from interpretative doctrine.

Requirements Passed: All procedural workflow requirements have been successfully passed. The project accurately identified an epigraphic void and successfully bounded the Licchavi attribution as a probabilistic historical assessment rather than an established fact.

Requirements Failed: Procedurally, no requirements failed. However, significant evidentiary gaps persist; the primary excavation monograph by A. S. Altekar and the formal museum accession records from Patna Museum are currently missing from the institutional archive.

SECTION 4: Compliance Assessment

HIRR Compliance: Fully Compliant. The distinction between observed facts and historical interpretations has been rigorously maintained.

Registry Compliance: Fully Compliant. Unique identifiers have been locked and consistently applied without duplication.

Archive Compliance: Conditionally Compliant. Acknowledged informational deficits remain due to missing primary excavation logs.

Publication Compliance: Fully Compliant. Public-facing statements have been screened for academic caution and neutral terminology.

SECTION 5: Certificate Metadata

Issue Date: July 29, 2026

Version Number: v1.0

Verification Status: STATUS E (Verified Process Completion).

Digital Signature Status: Authenticated and logged by the Office of Siridantamahapalaka.

SECTION 6: Audit Trail

Review History: Cross-project contamination audits passed; no imported data from external or unauthorized projects detected.

Revision History: Initial instantiation of the certification record (R00).

Verification Events: Workflow dependencies from Stage 1 through Stage 6 satisfied.

SECTION 7: Risk Assessment

Documentation Risks: Moderate. Reliance on secondary annual summary reports (*Indian Archaeology: A Review*) rather than the primary excavation monograph limits micro-stratigraphic and precise numismatic verification.

Verification Risks: Low. Interpretative statements have been strictly controlled to mitigate the absence of primary data.

Compliance Risks: Low. Institutional terminology protocols have been thoroughly followed.

SECTION 8: Certification Decision

Decision: APPROVED WITH CONDITIONS.

Conditions: The certification applies exclusively to the research and documentation process based on the currently available preliminary file. Upgrading to a definitive archive certification requires the acquisition and integration of the final A. S. Altekar excavation monograph and formal museum custody records.

SECTION 9: Verification Information

QR Metadata: [QR-CERT-HIRR-2026-0022]

Verification URL Metadata: www.hswagata.com/verify/CERT-HIRR-2026-0022

Lookup Metadata: Active in HIRR Central Registry.

SECTION 10: Final Certification Assessment

Certification Readiness: The research workflow for the Vaisali Licchavi Relic Stupa deposit has met all required institutional governance standards.

Institutional Status: This certificate formally validates the *process* of documentation

and academic review. In strict accordance with the HIRR mandate, this certificate does NOT authenticate the biological identity of the "ashy earth," nor does it claim absolute historical certainty regarding original ownership or sacred status. It certifies only that the contextual correspondence and probabilistic historical assessment have been rigorously, neutrally, and accurately documented based on the provided evidence.

Verification Confidence: High (for workflow compliance).

SECTION 3: Evidence Inputs

Sources Used:

- *Indian Archaeology: A Review 1957–58* (ASI), Page 11.
- HIRR Stage 2 Archaeological Context Record.

Evidence Classifications:

- Class A (Evidence-Based Visual): The visual representation of the core mud stupa and the nested casket deposit.
- Class D (Conceptual Visual): Visual representations indicating the "Licchavi" connection, clearly marked as a probabilistic historical assessment.

Confidence Levels: Moderate. Visuals will feature prominent "Unverified" or "Pending Primary Source" indicators where exact museum accession records and micro-stratigraphic layers are concerned.

SECTION 4: Visualization Design Plan

Layout & Structure:

1. **Macro Level (The Stupa):** A cross-sectional diagram illustrating the structural phases of the Vaisali stupa, highlighting the lowest mud layer (the core deposit).
2. **Micro Level (The Deposit):** A detailed illustration showing the nested assemblage: the soapstone casket, the ashy earth, the conch, glass beads, gold leaf, and the copper punch-marked coin.
3. **Epigraphic Void Indicator:** A clear, stylized visual marker emphasizing that no inscription was recovered from this assemblage.
4. **Information Deficit Map:** A flowchart highlighting the currently missing links between the 1957–1958 excavation trench and the final museum repository (e.g., Patna Museum).

Information Hierarchy:

The primary focal point will be the archaeological facts (the casket and its contents). The interpretive historical hypothesis (the Licchavi connection) will occupy a secondary, visually distinct tier.

SECTION 5: Legend & Interpretation Guide

Symbols & Color Codes:

- **Green (Documented Evidence):** The soapstone casket, ashy earth, coin, conch, beads, and gold leaf.
- **Yellow (Moderate Evidence):** The pre-Mauryan chronological dating based on the single copper punch-marked coin and structural phasing.
- **Red (Unverified/Missing Data):** The explicit museum accession number and current physical location of the artifacts.
- **Grey (Epigraphic Void):** Areas designating the absence of an inscription.

SECTION 6: Risk Assessment

Visualization Risks: The primary risk is that viewers might interpret the diagram of the "ashy earth" as confirmed, authenticated biological remains of the historical Buddha.

Interpretation Risks: The secondary risk is that the "Licchavi" label might be mistaken for an established epigraphic fact rather than a circumstantial historical correlation.

Mitigation: Prominent, clearly worded academic disclaimers must accompany all visuals, stating that the matrix is "tradition-associated" and the lineage connection is a "probabilistic historical assessment."

SECTION 7: Accessibility Review

Readability: Visuals will utilize high-contrast, color-blind-friendly palettes.

Language Accessibility: Key terms will be defined in plain language, avoiding overly dense archaeological jargon where possible without losing accuracy.

SECTION 8: Final Visualization Assessment

Evidence Fidelity: The planned visual package accurately reflects the constraints of the currently available evidence (relying on summary reports rather than primary monographs).

Communication Effectiveness: The use of the visual color-coding system will immediately communicate the varying levels of confidence in the data to the viewer.

Publication Readiness: The graphics package (VIS-2026-0022) is conditionally approved for creation and release, provided all required cautionary labels are integrated.

HIRR Public Awareness, Digital Preservation & Information Integrity Monitoring Report

SECTION 1: Monitoring Identification

Monitoring Number: INC-2026-0022

Project Number: HIRR-2026-0022

Registry Number: REG-2026-0022

Assessment Date: July 29, 2026

SECTION 2: Scope of Review

Systems Reviewed: HIRR Internal Document Registry, MAWG Workflow Logs, Stage 1-8 Checkpoints. **Repositories Reviewed:** Internal Project Archive for CASE-2026-0022. **Publications Reviewed:** PUB-2026-0022 (Drafts).

SECTION 3: Observations

Documented Findings: The primary documentation base for the Vaisali Licchavi Relic Stupa Deposit currently relies heavily on secondary summary reports, specifically the *Indian Archaeology: A Review 1957-58* publication. The overarching historical interpretation (the Licchavi association) stems from the excavator's hypothesis as recorded in these summaries.

Observed Changes: None. The project is a new initialization. **Accessibility Findings:** The foundational evidence (the 1957-58 excavation summary) is publicly accessible via the Internet Archive. However, the critical primary excavation monograph by A. S. Altekar is currently inaccessible within the active project bundle. Additionally, image rights for Plate IX A-B from *IAR 1957-58* require formal verification before visual reproduction.

SECTION 4: Evidence Record

Supporting Documentation:

- HIRR-2026-0022 Standalone Case Package text file.
- HIRR Stage 2 Archaeological Context Record (Preview images).
- *Indian Archaeology: A Review 1957-58* (Citation only).

Archive References: ARCH-2026-0022.

SECTION 5: Incident Assessment

Incident Classification: CLASS B (Minor Accessibility Issue). **Severity Level:** Moderate (Pertaining to archive completeness). **Continuity Impact:** The absence of the primary excavation monograph restricts detailed micro-stratigraphic analysis and limits the depth of the public archive. However, it does not completely halt the registration of the preliminary findings.

SECTION 6: Information Integrity Assessment

Integrity Status: Intact, but constrained by missing primary data. **Confidence Level:** Moderate. **Observed Risks:**

1. **Documentation Fragmentation Risk:** The reliance on summary reports creates a gap in the evidentiary chain.
2. **Access Restriction Risk:** Image rights for archaeological plates must be cleared before public visual dissemination.

SECTION 7: Preservation Assessment

Preservation Status: Stage 1-8 records are secured within the active project vault. **Archive Status:** Pending completion (Awaiting Altekar monograph and museum accession data). **Redundancy Status:** PRESERVATION LEVEL 1 (Primary Repository Only).

SECTION 8: Recommendations

Immediate Actions:

1. Initiate a formal search for the digitized or physical copy of A. S. Altekar's final excavation report on Vaisali.
2. Clear copyright status for Plate IX A-B from *IAR 1957-58*.

Short-Term Actions:

1. Query the Patna Museum archives to verify the current accession number and physical status of the soapstone casket and associated artifacts.

Long-Term Actions:

1. Upon receipt of missing documentation, initiate a Version 2.0 update for the HIRR-2026-0022 project to integrate the primary data.
2. Establish PRESERVATION LEVEL 3 (Institutional Backup) for all project files.

SECTION 9: Public Awareness Summary

Public-Facing Explanation: The Hswagata International Relic Registry (HIRR) has completed the preliminary digital archiving of the Vaisali Relic Stupa deposit. While the initial findings from the 1957-1958 excavations have been successfully registered, the HIRR is actively seeking the full, primary excavation reports and formal museum accession records to complete the public archive. We are committed to transparency and will update the registry (Version 2.0) once these primary documents are integrated and verified.

Transparency Statement: In accordance with our mandate for evidence-based scholarship, we explicitly disclose that the current project archive (v1.0) lacks the detailed micro-stratigraphic data and formal museum custody logs necessary for absolute verification. The historical association with the Licchavi people remains a

probabilistic assessment based on the initial excavator's reports.

SECTION 10: Final Assessment

Information Integrity Status: Verified, with disclosed limitations. **Preservation Readiness:** Preliminary records preserved; awaiting final data for complete archival lock. **Continuity Readiness:** High. The workflow allows for seamless integration of future data (v2.0). **Institutional Risk Level:** Low. Strict adherence to cautious, evidence-based language mitigates the risks associated with missing primary documentation.

1. Project Initialization and Scope

The present research case formally initiates the evaluation of the material and biological matrix associated with the Vaisali Licchavi Relic Stupa Deposit. The primary objective is to conduct a probabilistic historical assessment of the recovered artifacts to determine their contextual correspondence with extant historical and archaeological records. This intake strictly aligns with the Integrated Relic Custodianship Model (IRCM) under the governance of the Office Of Siridantamahapalaka.

2. Identifier Allocation

The following structural identifiers are exclusively locked to the present dataset, ensuring strict compliance with the Hswagata International Relic Registry (HIRR) parameters:

- **Project Reference:** HIRR-2026-0022
- **Case ID:** CASE-2026-0022
- **Registry Number:** REG-2026-0022
- **Publication Number:** PUB-2026-0022
- **Archive Number:** ARCH-2026-0022
- **Proposed Certificate Number:** CERT-HIRR-2026-0022

3. Initial Baseline Data

- **Site Designation:** Vaisali Licchavi Relic Stupa Deposit (Alias: Vaisali Relic Stupa, Vaisali)
- **Geographical Context:** Muzaffarpur, Bihar, India
- **Primary Excavation Authority:** Dr. A. S. Altekar; K.P. Jayaswal Research Institute (1957–58)
- **Chronological Assessment:** Broadly 600–200 BCE, indicating a possible Licchavi association.

- **Material Assemblage:** One soapstone casket containing ashy earth (classified strictly as a tradition-associated matrix), one conch, two glass beads, gold leaf, and one copper punch-marked coin.
- **Epigraphic Record:** No formal inscription is reported on the immediate reliquary surface.

4. Current Custodial and Research Limitations

The primary archaeological context remains partially unrecorded within the current bundle dataset. Complete official monument coordinates, stratigraphic continuity profiles (such as layer depths, cut, and section data), and direct custodian allocation records are currently designated as open informational deficits. Evaluation parameters are restricted to the extant comparative evidence and available preliminary field summaries. The institution asserts private custodial autonomy in evaluating this data, maintaining absolute adherence to non-destructive scholarship and international provenance verification standards.

1. Official Site Identity and Geographical Context

The present archaeological and historical evaluation concerns the monument formally registered within this registry as the Vaisali Licchavi Relic Stupa Deposit, historically and academically aliased as the Vaisali Relic Stupa. The site is situated within the modern geographical jurisdiction of Muzaffarpur district, Bihar, India. Currently, precise and official monument coordinates, spatial site plans, and defined archaeological sector designations remain unrecorded within the active bundle. These spatial context deficits are formally logged as open informational deficits pending further acquisition of primary topographical data.

2. Historical and Textual Contextualization

A probabilistic historical assessment of the site situates the monument's foundational phases broadly between 600 and 200 BCE. The stupa is historically and traditionally associated with the Licchavis, a prominent clan of the Vajji confederacy during the early historic period. To establish a rigorous contextual correspondence between the material remains and extant chronicular text traditions (Yazawin and early Pali canonical literature), the site is treated as a critical early historic nexus. However, in accordance with the principles of non-destructive scholarship and academic caution, this repository maintains a strict barrier between observed material facts and subsequent doctrinal or theological expansions regarding the Licchavi apportionments.

3. Archaeological Discovery and Institutional Custody History

Primary antiquarian and archaeological intervention at the stupa core was conducted during the 1957–1958 excavation seasons. The operations were directed by Dr. A. S. Altekar under the auspices of the K.P. Jayaswal Research Institute. The excavation recovered a single soapstone casket from the stupa core. The assemblage contained within the reliquary is documented to include a tradition-associated matrix (described in preliminary field summaries as being one-fourth full of ashy earth), accompanied by one conch, two glass beads, gold leaf, and one copper punch-marked

coin.

4. Current Research Limitations and Epigraphic Voids

While the preliminary case record confirms the presence of the deposit, several critical data gaps exist within the primary evidentiary matrix. Notably, there is an epigraphic void, as no formal inscription is reported on the reliquary surface. Furthermore, exact stratigraphic context numbers, depositional depth, cut profiles, and sealing integrity indicators remain unverified. Crucially, the current museum allocation, institutional accession number, and the direct chain of custody from the 1958 excavation to the present repository remain unconfirmed. These parameters restrict current findings strictly to comparative historical correspondence until the final excavation reports (including plates and context integrity logs) can be fully secured and integrated into the Hswagata International Relic Registry.

1. Excavation Methodology and Architectural Phasing

The archaeological assessment of the Vaisali Licchavi Relic Stupa Deposit is predicated upon the primary interventions conducted during the 1957–1958 excavation seasons by Dr. A. S. Altekar and the K.P. Jayaswal Research Institute. Interpretive summaries propose a pre-Mauryan or early historic architectural phase for the stupa structure. However, a probabilistic historical assessment of the site's architecture is currently constrained; exact site plans, structural dimensions, and definitive phase sequencing remain unresolved within the active case bundle. The primary final excavation report and associated plan plates are currently classified as absent from the digital dataset, necessitating a formal designation of an open informational deficit regarding the spatial context.

2. Stratigraphy and Context Integrity

The existing historical summaries report the recovery of a reliquary from the stupa core. Despite this overarching locational data, rigorous stratigraphic continuity parameters—specifically discrete layer designations, context numbers, depositional depths, cut profiles, and section drawings—are not represented in the preliminary case package. Furthermore, context integrity remains classified as unknown or limited. There is currently no direct structural closure evidence, nor are there controlled logs verifying the sealing integrity or the absence of prior entry and disturbance. The reconstruction of the primary stratigraphic context is required before an absolute contextual correspondence can be firmly established.

3. Reliquary and Material Assemblage

The material assemblage documented within the stupa core consists of a single soapstone casket. Preliminary bundle records indicate that the reliquary contained a tradition-associated matrix (described as being one-fourth full of ashy earth), accompanied by one conch, two glass beads, gold leaf, and one copper punch-marked coin. While this inventory provides a critical comparative baseline, several parameters remain unverified. The exact dimensions, physical condition, lid mechanism, and

nested order of the casket are currently undocumented. Additionally, there is a documented epigraphic void, with a negative report regarding any surface inscription on the inspected objects. The exact numismatic identity, sealed association, and positional data of the copper punch-marked coin also remain formally unresolved.

4. Custody Allocation and Repository Status

In accordance with the mandates of the Integrated Relic Custodianship Model (IRCM), tracing the post-excavation custodial trajectory is imperative. At this stage, the museum allocation, formal accession number, and the current physical location of the soapstone casket and its associated matrix are unconfirmed. The absence of a continuous, documented chain of custody from the 1958 excavation to a present institutional repository constitutes a critical open record. Locating the official allocation logs and current object records is a strict prerequisite for advancing the evidentiary verification of this historical asset.

1. Reliquary Typology and Material Composition

The primary container recovered from the Vaisali Licchavi Relic Stupa core is documented as a single soapstone (steatite) casket. Based on the preliminary field summaries from the 1957–1958 K.P. Jayaswal Research Institute excavations, the reliquary represents a critical early historic artifact. However, specific typological parameters—such as precise volumetric dimensions, lathe manufacturing marks, surface polish, lid mechanism, and internal nested order—remain unverified. The primary archaeological object records and detailed museum diagnostic plates are currently absent from the active case bundle. Consequently, a probabilistic historical assessment regarding regional stylistic affinities must be placed on hold until complete metric data and high-resolution visual evidence are acquired.

2. Matrix and Assemblage Inventory

The internal assemblage of the soapstone casket comprises a highly specific collection of materials. The primary biological deposit is classified strictly as a tradition-associated matrix, documented in preliminary reports as consisting of ashy earth that fills approximately one-fourth of the reliquary's interior volume. Accompanying this matrix is a votive assemblage consisting of one conch, two glass beads, and fragments of gold leaf. While this inventory demonstrates contextual correspondence with early historic veneration practices, the exact physical condition, mass measurements, and spatial orientation of the items within the casket at the time of discovery remain unrecorded due to the current absence of primary excavation logbooks.

3. Epigraphic and Philological Assessment

An epigraphic void is formally registered for the Vaisali Licchavi reliquary. Preliminary assessments report a negative finding regarding any inscribed text on the internal or external surfaces of the soapstone casket. Due to the absence of contemporaneous epigraphy, direct textual identification of the enshrined remains is not possible. The evaluation parameters are therefore restricted to comparative

archaeological typology, geographical context, and later chronicular traditions linking the site to the Licchavi clan. This repository maintains strict academic caution, emphasizing that the association with specific historical figures rests upon contextual correspondence rather than absolute epigraphic verification.

4. Numismatic Context and Chronological Indicators

The reliquary assemblage notably includes a single copper punch-marked coin. This inclusion serves as a primary chronological anchor, supporting the broad 600–200 BCE dating framework proposed for the deposit. Nevertheless, the exact numismatic classification, symbol identification, and physical weight of the coin have not yet been formalized within the registry. Furthermore, the sealed association and positional integrity of the coin relative to the tradition-associated matrix remain unresolved. Comprehensive numismatic documentation and specialized assessment are required to establish an unassailable chronological sequence for the depositional event.

1. Epigraphic and Paleographic Evaluation

The specialist evaluation of the Vaisali Licchavi reliquary currently registers a formal epigraphic void. Based on the preliminary excavation data provided by the K.P. Jayaswal Research Institute (1957–1958), there are no reported inscriptions, incised markings, or paleographic indicators present on the exterior or interior surfaces of the soapstone casket. The absence of contemporaneous inscribed text prevents the direct epigraphic authentication of the deposit. Consequently, the institutional evaluation framework must rely strictly upon stratigraphic placement, artifact typology, and contextual correspondence to establish a probabilistic historical assessment of the monument's origins.

2. Numismatic Specialization and Chronological Anchoring

The material assemblage recovered from the stupa core includes one copper punch-marked coin, which serves as the primary material anchor for the deposit's proposed chronology (broadly estimated at 600–200 BCE). While this artifact presents a crucial dating parameter, the specific numismatic diagnostic records are currently incomplete within the active case file. The exact weight, symbol classification, strike patterns, and spatial positioning of the coin relative to the sealed internal matrix remain officially unresolved. Until high-resolution numismatic imagery and specialist documentation are integrated into the registry, the dating conclusions must remain cautiously broad, and the chronological parameters are flagged as an open informational deficit.

3. Philological and Chronicular Correspondence

The traditional historical association of the deposit with the Licchavi clan (a prominent entity within the Vajji confederacy) relies extensively on early Pali canonical literature and subsequent chronicular text traditions (Yazawin). In accordance with the mandated academic posture of the Office of Siridantamahapalaka, these textual narratives are treated exclusively through the analytical lens of contextual correspondence. The institutional framework maintains a

rigid, non-breachable barrier between the observed material facts (the structural stupa, the steatite reliquary, the coin) and subsequent doctrinal or theological expansions. The registry formally recognizes the regional tradition without positioning the institution as an arbiter of religious orthodoxy.

4. Biological Matrix and Material Cultural Assessment

The primary substance contained within the reliquary is documented as an ashy earth matrix filling approximately one-fourth of the casket's volume. Under the Integrated Relic Custodianship Model (IRCM), this material is classified strictly as a "tradition-associated biological matrix." The institution adheres absolutely to the principles of non-destructive scholarship; therefore, no invasive sampling, forensic biological authentication, or genetic verification will be proposed or endorsed. The matrix, along with the accompanying material culture (conch, glass beads, gold leaf), is cataloged as a protected physical cultural asset, evaluated solely on its physical properties and historical depositional context.

1. Provenance and Custodial Chain Risks

The material assemblage originating from the Vaisali Licchavi Relic Stupa core (excavated in 1957–1958 by the K.P. Jayaswal Research Institute under Dr. A. S. Altekar) carries a notable custodial risk profile within the current data parameter. While the point of primary archaeological recovery is established, an unbroken, systematically documented chain of custody from the excavation trench to the contemporary holding repository remains unverified in the active bundle. The specific museum allocation, formal accession numbering, and inter-institutional transfer logs are presently classified as open informational deficits. Until these formal custody records are acquired and audited, the repository assumes a posture of strict academic caution, classifying the continuous provenance as an interrupted continuity.

2. Ethical Heritage and Non-Destructive Scholarship

In accordance with the Integrated Relic Custodianship Model (IRCM), the primary biological substance—documented as an ashy earth matrix comprising approximately one-fourth of the soapstone reliquary's volume—is curated and evaluated exclusively as a tradition-associated cultural asset. The ethical governance of this registry explicitly prohibits invasive sampling, destructive material testing, or any attempts at forensic genetic authentication. The institutional mandate dictates that scholarship must preserve the physical integrity of the historical artifact. Consequently, all analytical assessments rely entirely upon non-destructive methodologies, stratigraphic associations, and comparative typologies.

3. Doctrinal Claims and Narrative Assessment

The monument and its recovered artifacts possess a strong traditional association with the Licchavi clan of the Vajji confederacy, extensively recorded in early canonical literature and regional chronicles (Yazawin). The registry evaluates these historical narratives through the methodological lens of contextual correspondence. Any claims asserting an absolute, verified biological match to specific historical or venerated figures are classified as probabilistic and interpretative

rather than empirically definitive. The Office of Siridantamahapalaka maintains a rigid boundary between the observed material facts (the architectural deposit, the steatite casket, the punch-marked coin, and the tradition-associated matrix) and subsequent theological expansions, ensuring the registry does not function as an arbiter of religious orthodoxy.

4. Legal Compliance and Transnational Heritage Autonomy

The geographical origin of the deposit within Muzaffarpur, Bihar, requires explicit acknowledgment of the sovereign heritage jurisdiction of the Republic of India. The institutional registry strictly aligns with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The assessment framework formally recognizes the foundational research of domestic archaeological surveys and operates strictly within a non-commercial, public-benefit scholarly mandate. Any theoretical cross-border relocation or material transit would absolutely necessitate statutory customs inspections, formalized Bilateral Data Exchange Protocols, and transparent logistical manifests.

1. Evidence Classification Matrix

In strict adherence to the Integrated Relic Custodianship Model (IRCM), all data pertaining to the Vaisali Licchavi Relic Stupa Deposit is rigorously partitioned into Evidence, Interpretation, and Hypothesis.

- **Evidence (Documented Fact):** The execution of antiquarian and archaeological operations in 1957–1958 by Dr. A. S. Altekar (K.P. Jayaswal Research Institute) at the site in Muzaffarpur, Bihar. The recovery of a soapstone (steatite) reliquary containing a tradition-associated matrix (ashy earth), one conch, two glass beads, gold leaf, and one copper punch-marked coin. The absence of a surface inscription (epigraphic void).
- **Interpretation:** The probabilistic historical assessment assigning a broad chronological window of 600–200 BCE to the deposit, anchored primarily by the preliminary typological identification of the punch-marked coin and early historic architectural elements.
- **Hypothesis and Doctrine:** The identification of the stupa as an original Licchavi apportionment deposit. This association is evaluated exclusively through the lens of contextual correspondence with early canonical literature and regional chronicles (Yazawin). The institution maintains a rigid barrier between the observed material evidence and this subsequent doctrinal expansion.

2. Comprehensive Research Gap Disclosure

Pursuant to the institutional Research Gap Disclosure Policy, all missing evidence and data deficits are disclosed openly. The current assessment of the Vaisali Licchavi deposit identifies the following critical open informational deficits:

- **Spatial and Architectural Gaps:** Official monument coordinates, exact site plans, structural dimensions, and architectural phase sequences remain unrecorded in the active bundle.
- **Stratigraphic and Contextual Gaps:** Definitive layer designations, context

numbers, cut profiles, and section drawings are absent. Consequently, the deposit's structural closure integrity and sealing parameters remain formally unverified.

- **Typological and Numismatic Gaps:** Precise volumetric dimensions, lathe marks, and the nested order of the soapstone casket remain undocumented. The definitive numismatic identity, symbol strike patterns, and sealed spatial association of the copper punch-marked coin require specialist diagnostic imaging.
- **Custodial Gaps:** The post-1958 trajectory of the recovered assemblage constitutes an Interrupted Continuity. The current institutional repository, formal accession numbering, and bilateral transfer logs are absent.

3. Confidence Assessment

In accordance with the institutional Confidence Assessment Policy, the major analytical parameters for CASE-2026-0022 receive the following formalized ratings:

- **Monument Location and Excavation Event:** High Confidence. The foundational 1957–1958 archaeological intervention is a matter of established historical record.
- **Stratigraphic Context Integrity:** Low Confidence. The absence of detailed trench logs, section drawings, and sealing evidence precludes absolute certainty regarding the undisturbed nature of the stupa core prior to the 1957 excavation.
- **Chronological Baseline:** Moderate Confidence. The 600–200 BCE estimation is plausible but requires the acquisition of high-resolution numismatic data for the punch-marked coin to achieve High Confidence.
- **Provenance and Chain of Custody:** Not Verifiable. The custodial transition from the primary excavators to any contemporary museum or private repository remains an unverified transfer.

4. Archival Policy and Registry Integration

The objective of this assessment is to prepare the historical asset for

integration into the Hswagata International Relic Registry (HIRR). However, due to the severe data deficits identified in this stage, full digital archival registration and Digital Twin Profiling cannot be executed. The current registry file (REG-2026-0022) and pending archive matrix (ARCH-2026-0022) shall reflect a status of "WAITING FOR EVIDENCE." The repository restricts its operational actions to non-destructive scholarship and transparent data indexing, emphasizing that any future integration requires the acquisition of primary museum object diagnostic files and institutional custody logs.

1. Publication Scope and Institutional Stance

The preparation of the public registry file and associated academic literature for the Vaisali Licchavi Relic Stupa Deposit falls under the designation PUB-2026-0022. The institution maintains a strictly educational, non-commercial posture regarding all data releases. All publications pertaining to this assemblage will strictly limit their cross-referencing of material attributes with chronicular records (such as regional Yazawin) to a state of contextual correspondence. The institution formally disclaims any dogmatic ownership claims or absolute theological declarations, ensuring they never supplant empirical archaeological descriptions within the public reports. Any formal data sharing regarding this historical asset shall be executed exclusively through formalized, mutually agreed-upon Bilateral Data Exchange Protocols.

2. Distinction of Evidence, Interpretation, and Hypothesis

Every forthcoming publication related to PUB-2026-0022 is mandated to clearly distinguish between Evidence, Interpretation, and Hypothesis, ensuring readers can easily identify documented facts from interpretative models.

- **Evidence:** The 1957–1958 archaeological intervention by Dr. A. S. Altekar (K.P. Jayaswal Research Institute) and the physical recovery of the steatite reliquary containing a tradition-associated matrix, one conch, two glass beads, gold leaf, and one copper punch-marked coin. All known custodial transitions will be logged, and the current absence of museum accession records will be explicitly identified as an Interrupted Continuity and Unknown Provenance.
- **Interpretation:** The probabilistic historical assessment of the site's chronology (600–200 BCE). Absolute age declarations will not be broadcast without clear, verified radiometric error margins (± years), which are currently absent.
- **Hypothesis:** The traditional doctrinal association of the deposit with the Licchavi clan.

3. Attribution and Scholarly Responsibility

Public attribution within the publication register will be strictly controlled. Before naming any individual as a reviewer, advisor, approver, verifier, certifier, editor, or contributor to PUB-2026-0022, the institution will formally confirm their specific role, scope of contribution, and authorization for public attribution. Where involvement has not been fully verified, the individual will be omitted or designated as: Role in the Present Project: Not Assigned / Pending Confirmation. Furthermore, all final historical interpretations and research conclusions published regarding the Vaisali Licchavi Relic Stupa Deposit remain the sole scholarly responsibility of the principal researcher.

4. Institutional Governance and Peer Review

The publication framework for the Vaisali Licchavi dataset welcomes constructive peer reviews and expresses a systematic willingness to correct verified data mismatches. The institution asserts academic autonomy objectively, avoiding any language that damages the reputation of external research bodies or the K.P. Jayaswal Research Institute. To ensure strict adherence to the Integrated Relic Custodianship Model (IRCM), all public research releases will bear the standardized governance confirmation notice: Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

1. Certification Readiness Assessment

The principal objective of the Hswagata International Relic Registry (HIRR) is to prepare the historical asset for formal institutional certification under the designation CERT-HIRR-2026-0022. At the current juncture, the certification readiness for the Vaisali Licchavi Relic Stupa Deposit remains strictly pending. The overarching evaluation yields a probabilistic historical assessment supporting an early historic origin (600–200 BCE); however, the persistence of critical open informational deficits—specifically the absence of primary site plans, definitive stratigraphic layer documentation, and uninterrupted post-1958 custody logs—precludes the immediate issuance of a finalized authentication certificate. The asset's registry status is therefore maintained as "WAITING FOR EVIDENCE" until these evidentiary gaps are formally resolved.

2. Institutional Authentication Posture

In strict alignment with the Integrated Relic Custodianship Model (IRCM), the Office of Siridantamahapalaka issues certificates of historical indexing, not declarations of absolute doctrinal truth. Any forthcoming certificate (CERT-HIRR-2026-0022) will classify the primary recovered substance strictly as a "tradition-associated" biological matrix. The institution formally rejects any requirement or proposal for forensic biological authentication or genetic verification. The authenticity of the deposit is evaluated exclusively through the metric of contextual correspondence with extant historical-archaeological literature and the comparative typology of the associated material assemblage (including the steatite reliquary and the copper punch-marked coin).

3. Required Evidentiary Milestones for Final Certification

Before CERT-HIRR-2026-0022 can be formally drafted, approved, and registered, the following specific evidentiary milestones must be achieved and

integrated into the active bundle:

- **Archaeological Verification:** Acquisition of the final 1957–1958 K.P. Jayaswal Research Institute excavation report, specifically including spatial plates, section drawings, and trench logs that confirm the context integrity of the stupa core. [NOT CURRENTLY AVAILABLE]
- **Numismatic and Typological Diagnostics:** High-resolution diagnostic imaging and specialist classification of the copper punch-marked coin to firmly anchor the chronological baseline. [NOT CURRENTLY AVAILABLE]
- **Custodial Continuity:** Official museum allocation archives and accession records that document the transition of the reliquary assemblage from the primary excavators to the current institutional custodian, resolving the existing state of Interrupted Continuity. [NOT CURRENTLY AVAILABLE]

4. Draft Certificate Limitations and Disclaimers

When sufficient evidence permits the drafting of the preliminary certificate, the document will incorporate explicit academic disclaimers. It will state that the structural identity of the deposit relies on contextual correspondence with early historic traditions (Yazawin) and that regional associations with the Licchavi clan represent a historical hypothesis rather than an indisputable empirical fact. Furthermore, the certificate will document the epigraphic void (the absence of contemporaneous inscriptions on the reliquary) and clearly delineate the known evidence from interpretative doctrinal narratives. The final certificate will be subject to rigorous institutional peer review and must bear the formal governance approval of the designated institutional authorities.

1. Visual Documentation and Diagnostic Imaging

The current dataset concerning the Vaisali Licchavi Relic Stupa Deposit lacks primary visual evidence from the foundational 1957–1958 excavations conducted by the K.P. Jayaswal Research Institute. Specifically, high-resolution photographs, archaeological scale plates, and specialized diagnostic imaging of the steatite reliquary, the copper punch-marked coin, and the internal tradition-associated matrix are absent from the active bundle. These severe visual documentation deficits are formally logged as critical open records. A probabilistic historical assessment of the physical artifacts relies heavily on visual typology; therefore, visual verification remains a mandatory prerequisite before the case can proceed to final institutional certification.

2. Digital Twin Profiling and Open Science Mandate

In strict accordance with the Integrated Relic Custodianship Model (IRCM), the institution intends to execute Digital Twin Profiling of the reliquary assemblage. These digital preservation initiatives are framed explicitly as non-proprietary contributions to global open science. However, due to the aforementioned visual data gaps and the current unconfirmed institutional repository location (Interrupted Continuity), structural scanning and digital modeling cannot be initiated at this time. The registry nonetheless declares a standing readiness to participate in international cooperative indexing and global digital heritage networks as soon as the physical assets can be securely and legally accessed.

3. Physical Preservation and Material Stabilization

The post-excavation preservation history and material stabilization of the enclosed biological matrix (documented as ashy earth) and its fragile associated inclusions (conch, glass beads, gold leaf) remain formally unrecorded. There are no extant chemical stabilization logs, precision weight measurements (*g*), or environmental control records currently present within the case file. Consequently, the physical preservation status of the assemblage is designated as [NOT CURRENTLY

AVAILABLE]. The repository must assume a posture of strict academic caution, recognizing that the current physical integrity of these historical assets is unknown due to the prolonged gap in the custodial chain.

4. Non-Destructive Archiving and Regional Heritage Support

The Office of Siridantamahapalaka rigorously restricts all analytical actions to the principles of non-destructive scholarship. In alignment with this mandate, the repository offers technical, non-destructive digital preservation support to archive vulnerable monastic and archaeological heritage. The ultimate objective for the Vaisali Licchavi dataset is the creation of a comprehensive, non-invasive digital archive that respects the original physical integrity of the historical asset. Once the formal custodial pathway is re-established and primary visual data is successfully acquired through Bilateral Data Exchange Protocols, the digital preservation framework for REG-2026-0022 will be fully activated.

MOTTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

"Preserving Sacred Heritage, Protecting Historical Memory, and Serving the Future of the Buddha-Sāsana."

The Hswagata Buddha Tooth Relics Preservation Private Museum is dedicated to the responsible preservation, documentation, study, and protection of tradition-associated Buddhist relics and related cultural heritage.

Through the principles of transparency, ethical custodianship, and scholarly responsibility, the institution seeks to build a bridge between archaeology, history, museum practice, and Buddhist devotional traditions.

Our mission is not merely to preserve objects, but to preserve memory, continuity, and the living relationship between sacred heritage and future generations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkongrajavidaylaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-governmental religious heritage institution dedicated to the preservation, documentation, research, and ethical stewardship of tradition-associated Buddhist relics and related cultural materials.

The institution functions under the authority of the Office of Siridantamahāpalaka and is administered according to the principles of the Integrated Relic Custodianship Model (IRCM).

The museum maintains four interconnected operational pillars:

Custodianship Division – responsible for preservation, protection, registry management, and conservation.

Research Division – responsible for archaeological assessment, historical investigation, epigraphic review, and publication.

Archival Division – responsible for digital preservation, documentation, evidence management, and registry governance.

Public Education Division – responsible for dissemination, public communication, exhibitions, and educational outreach.

All institutional activities are guided by transparency, documentation integrity, ethical accountability, and respect for Buddhist religious traditions.

The institution does not function as a relic authentication authority, governmental certification body, or legal adjudication agency.

Its primary responsibility is the preservation and documentation of historical, cultural, and religious heritage.

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

The mission of the Hswagata Buddha Tooth Relics Preservation Private Museum is to preserve, document, study, and transmit Buddhist material heritage for the benefit of future generations.

The institution seeks to:

• Preserve tradition-associated relics and heritage materials.

• Document historical custodianship traditions.

• Support responsible academic research.

• Promote ethical heritage stewardship.

• Preserve endangered archival records.

• Encourage cooperation among museums, universities, monasteries, and cultural institutions.

• Protect the continuity of Buddhist devotional heritage.

• Build bridges between historical research and religious tradition.

The institution recognizes that sacred heritage belongs not only to the present generation but also to future generations who deserve access to accurate historical records and preserved cultural memory.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

The Hswagata Museum undertakes a wide range of heritage preservation and research activities.

These activities include:

Relic Documentation

Systematic registration of tradition-associated relics through institutional registry systems.

Archaeological Assessment

Review and analysis of excavation reports, field records, museum archives, inscriptions, and related evidence.

Historical Research

Investigation of relic transmission routes, custodianship continuity, and historical preservation practices.

Digital Preservation

Creation of permanent digital records designed to protect heritage information against physical loss or destruction.

Museum Registry Management

Development and maintenance of standardized archival and registry systems.

Publication Programs

Production of case studies, monographs, reports, educational materials, and institutional publications.

Heritage Awareness

Public education regarding Buddhist cultural heritage and preservation ethics.

International Collaboration

Cooperation with museums, universities, monastic institutions, researchers, and heritage professionals.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

The institution's strategic objective is to establish one of the most comprehensive independent Buddhist relic heritage registries in the world.

Objective 1

Creation of a Global Buddhist Relic Registry.

Target: 1,000 documented registry entries.

Objective 2

Completion of the International Stupa Research Program.

Target: 100 major archaeological case studies.

Objective 3

Digital Preservation Initiative.

Target:Permanent digital backup of all institutional records.

Objective 4

Museum Documentation Project.

Target:Compilation of major relic-related collections preserved in international museums.

Objective 5

Publication Program Expansion.

Target:50 institutional publications.

Objective 6

Research Network Development.

Target:Partnerships with universities, museums, and Buddhist institutions worldwide.

Objective 7

Emergency Heritage Protection.

Target:Preservation protocols for endangered heritage materials.

Objective 8

Integrated Relic Custodianship Implementation.

Target:Full adoption of IRCM standards across all institutional projects.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics.Research activities conducted by the institution are organized through the Hswagata International Relic Registry (HIRR).

The publication framework follows a four-tier structure.

Tier 1

PUBLIC SUMMARY

Purpose:Public communication and educational outreach.

Typical Length: 2–5 pages.

Tier 2

CASE STUDY REPORT

Purpose:Detailed documentation of a specific site, artifact, relic assemblage, or historical issue.

Typical Length: 20–50 pages.

Tier 3

ACADEMIC MONOGRAPH

Purpose:Comprehensive scholarly analysis.

Typical Length:100+ pages.

Tier 4

MUSEUM ARCHIVE RECORD

Purpose:Permanent institutional preservation.

Format:Registry and archival standard.

All publications are produced under the principles of transparency, evidence-based documentation, and responsible interpretation.

The institution distinguishes clearly between:

Historical Evidence

Archaeological Evidence

Doctrinal Interpretation

Institutional Assessment

Hypothesis

This distinction ensures that readers can easily identify what is documented, what is interpreted, and what remains uncertain.

The publication program is intended to preserve historical memory rather than promote sectarian claims or exclusivist narratives.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.**The Integrated Relic Custodianship Model (IRCM)**

The Integrated Relic Custodianship Model (IRCM) is the official research, documentation, governance, and preservation framework adopted by the Hswagata Buddha Tooth Relics Preservation Private Museum.

The model was developed in response to recurring challenges encountered in relic research, including fragmented documentation, disputed provenance, interrupted chains of custody, inconsistent archival practices, conflicting interpretations, and the absence of unified preservation standards.

Rather than focusing solely upon questions of ownership or authenticity, the IRCM prioritizes documentation, preservation, transparency, accountability, and continuity.

The model integrates four complementary dimensions:

Historical Dimension

Evaluation of historical records, chronicles, manuscripts, archival sources, and custodial traditions.

Archaeological Dimension

Assessment of excavation reports, stratigraphy, inscriptions, reliquaries, numismatics, and material evidence.

Archival Dimension

Documentation of provenance, registry management, digital preservation, metadata standards, and institutional memory.

Doctrinal Dimension

Recognition of Buddhist textual traditions, devotional practices, custodianship beliefs, and religious heritage.

The IRCM does not attempt to replace religious belief with science, nor does it attempt to replace historical evidence with faith.

Instead, it establishes a structured framework through which both may be documented responsibly.

The model therefore serves as a bridge between heritage preservation, academic scholarship, museum governance, and Buddhist devotional tradition.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.

2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.

3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.

4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.

5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.

6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.

7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.

8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. Transparency and Accountability : Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. Impartiality and Anti-Bias: The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. Zero Tolerance for Bribery and Corruption: Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. No Gift Policy: To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. Peaceful Management and Safeguarding of Collections: We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

Policy 1

Evidence–Interpretation–Hypothesis Separation Policy

Every publication must clearly distinguish between:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Readers must always be able to identify which statements are documented facts and which remain interpretative.

Policy 2

Chain of Custody Documentation Policy

All known custodial transitions must be recorded.

Unknown periods shall be identified as:

Custodial Gap

Interrupted Continuity

Unverified Transfer

or

Unknown Provenance

where appropriate.

Policy 3

Confidence Assessment Policy

Every major conclusion must receive a confidence rating.

Categories include:

Very High

High

Moderate

Low

Speculative

Not Verifiable

Policy 4

Research Gap Disclosure Policy

Missing evidence must be disclosed openly.

Absence of evidence shall never be concealed.

Policy 5

Publication Tier Policy

Institutional publications shall follow:

Tier 1 — Public Summary

Tier 2 — Case Study Report

Tier 3 — Academic Monograph

Tier 4 — Museum Archive Record

Policy 6

Digital Preservation Policy

All completed research shall be digitally archived using multiple backup systems.

Policy 7

Visual Evidence Policy

Visual reconstructions must remain proportional to documented evidence.

Speculative reconstructions must be clearly labeled.

Policy 8

Religious Heritage Policy

The institution recognizes Buddhist devotional traditions as an important component of cultural heritage.

Documentation does not constitute endorsement or rejection of belief.

Policy 9

Scientific Integrity Policy

Scientific evidence must be presented accurately.

Pseudo-scientific claims shall not be used as evidence.

Policy 10

Doctrinal Integrity Policy

Buddhist doctrinal interpretations must be presented according to recognized textual traditions.

Doctrinal statements shall not be misrepresented as archaeological evidence.

Policy 11

Institutional Neutrality Policy

Research shall not be used for sectarian superiority, political propaganda, commercial exploitation, or cultural hostility.

Policy 12

Permanent Registry Policy

Every completed case shall receive:

Registry Number

Case Number

Version Number

Evidence Register

Digital Archive Record

Certification Status

and Preservation Metadata.

These records shall remain permanently attached to the case file throughout its archival lifecycle.

METHODOLOGY

his publication employs a multi-disciplinary research methodology combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies.

The methodology consists of the following stages:

Stage 1: Evidence Collection

Collection of archaeological reports, excavation records, inscriptions, museum documentation, archival materials, photographs, maps, and relevant publications.

Stage 2: Evidence Verification

Cross-checking primary and secondary sources to evaluate authenticity, reliability, provenance, and consistency.

Stage 3: Historical Correlation

Comparison of archaeological evidence with historical narratives and custodial traditions.

Stage 4: Chain of Custody Assessment

Identification of documented custodial transitions, provenance records, institutional transfers, and custodial gaps.

Stage 5: Confidence Assessment

Evaluation of evidence quality using the IRCM confidence framework.

Stage 6: Research Gap Analysis

Identification of missing information, unresolved questions, and limitations.

Stage 7: Archival Registration

Permanent registration within the Hswagata International Relic Registry.

Throughout the process, the distinction between Evidence, Interpretation, and Hypothesis is maintained.

RESEARCH BACKGROUND

For centuries, Buddhist relics have occupied a unique position at the intersection of religion, history, archaeology, and cultural heritage.

Ancient texts describe the preservation and distribution of relics following the Parinibbāna of the Buddha. Archaeological discoveries across South Asia, Central Asia, and Southeast Asia demonstrate that relic veneration became one of the most influential religious practices in Buddhist civilization.

During the nineteenth and twentieth centuries, large numbers of stupas, monasteries, reliquaries, inscriptions, and relic deposits were excavated throughout the Gandhāran cultural zone and other Buddhist regions.

These discoveries generated valuable historical information but also introduced new challenges regarding provenance, custodianship, preservation, documentation, and interpretation.

The present research program was established to address these challenges through systematic documentation and long-term archival preservation.

The Integrated Relic Custodianship Model (IRCM) was developed as a framework capable of integrating archaeological evidence, historical records, institutional archives, and Buddhist doctrinal traditions while maintaining methodological transparency.

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. Theravāda Sources The primary foundation for Theravāda relic historiography is the Mahāparinibbāna Sutta of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. Sri Lankan Sources Sri Lankan chronicles, particularly the Mahāvaṃsa, Cūḷavaṃsa, and the specialized Dāṭhāvaṃsa (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the Nāga and Tāvatiṃsa realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. Gandharan Sources The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. Colonial Excavation Records During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern

researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to the highest standards of ethical research and heritage stewardship.

All research activities are guided by the following principles:

Respect for Sacred Heritage

Relics and associated heritage materials are treated with dignity and respect regardless of their historical status.

Documentation Integrity

Evidence shall not be altered, manipulated, selectively omitted, or misrepresented.

Transparency

Research limitations and uncertainties shall be openly disclosed.

Non-Destructive Preference

Whenever possible, non-invasive and non-destructive approaches shall be preferred.

Cultural Sensitivity

The beliefs and traditions of Buddhist communities shall be documented respectfully.

Academic Responsibility

Interpretations must remain proportional to the available evidence.

Long-Term Preservation

Research outputs shall contribute to future preservation and educational efforts.

The institution rejects sensationalism, fabrication, pseudo-science, and the misuse of heritage for sectarian, political, or commercial purposes.

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. ICOM Museum Ethics All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. Academic Integrity Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. Cultural Sensitivity The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. Sacred Object Handling Protocol Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

The publications produced under the HIRR and IRCM frameworks are subject to internal methodological review.

Review categories include:

Historical Review

Evaluation of documentary evidence and historical interpretation.

Archaeological Review

Assessment of excavation records, site reports, and material evidence.

Archival Review

Verification of provenance records, custodial transitions, and registry documentation.

Publication Review

Assessment of transparency, evidence classification, and methodological consistency.

Ethical Review

Evaluation of compliance with institutional ethical standards.

Review outcomes may be classified as:

STATUS A — Verified Documentation

STATUS B — Provisionally Verified

STATUS C — Under Review

STATUS D — Insufficient Evidence

STATUS E — Archived Without Verification

The assigned status reflects the quality of documentation rather than any claim of religious authenticity.

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution's Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence

emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

This publication is intended solely for educational, archival, research, and heritage preservation purposes.

The publication does not constitute:

• Legal ownership certification

• Governmental recognition

• Religious authentication

• Scientific proof of identity

• Commercial appraisal

• Cultural property claim

All interpretations represent institutional assessments based upon currently available evidence.

Future discoveries may modify or refine existing conclusions.

The institution respects applicable national and international heritage laws and recognizes the responsibilities associated with the preservation of cultural property.

Nothing contained within this publication should be interpreted as encouraging unauthorized excavation, illicit acquisition, trafficking, or improper handling of cultural heritage materials.

The Hswagata Museum further affirms that historical research, archaeological documentation, and Buddhist devotional traditions may coexist as complementary frameworks while remaining methodologically distinct.

To ensure strict compliance with international museum ethics (ICOM), cultural property laws, and institutional transparency, The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly mandates the following legal and ethical disclaimers:

1. Ownership Disclaimer This report serves solely as an academic and archival correlation assessment. It does not establish, transfer, confirm, imply, or recognize legal ownership, title, proprietary interests, or inheritance rights over any relic, artifact, or cultural property mentioned herein.

2. Provenance Disclaimer This document does not constitute legal proof of lawful excavation, lawful export or import, legal provenance, or an unbroken chain of title. Any determination regarding legal provenance or cross-border movement remains subject to the applicable national and international cultural property laws.

3. UNESCO Disclaimer The issuing institution is an independent, non-profit private museum. This research report is not issued, endorsed, authenticated, certified, approved, or recognized by UNESCO, the United Nations, or any governmental cultural heritage authority.

4. Cultural Property Disclaimer The issuing institution strongly encourages and supports strict compliance with all applicable national and international cultural heritage, antiquities, customs, and export laws (including the principles of the 1970 UNESCO Convention and the 1995 UNIDROIT Convention). This document does not override the jurisdiction of competent legal authorities.

5. Religious Neutrality Disclaimer This report records historical and archival findings based on documentary research. It does not claim the authority to make binding doctrinal determinations, religious decrees, or official adjudications on behalf of any Buddhist Sangha, denomination, or centralized religious institution. The religious and

spiritual significance of the relics remains a matter of personal faith, devotion, and tradition.

6. Non-Commercial Use Disclaimer Under no circumstances shall this document be used as a commercial valuation, financial instrument, investment guarantee, auction authentication, sales certification, or as a basis for financial transactions.

7. Limitation of Liability To the fullest extent permitted by law, the issuing institution, its Custodian, researchers, advisors, employees, and affiliated organizations shall not be held liable for any direct, indirect, incidental, consequential, commercial, reputational, legal, or financial loss arising from the reliance upon, or misinterpretation of, this document. Users of this report assume sole responsibility for independent verification and legal compliance.

DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions.The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that Buddhist relics occupy a unique position at the intersection of archaeology, history, faith, devotion, and living religious tradition.

While archaeological research seeks to understand relics through material evidence and historical documentation, Buddhist traditions understand relics through an entirely different framework grounded in faith (Saddhā), merit (Puñña), devotion (Pūjā), and spiritual realization.

Throughout Buddhist history, relics have served not only as objects of preservation but also as focal points of devotion, pilgrimage, moral inspiration, and communal identity.

Consequently, any responsible study of relic heritage must acknowledge both the historical record and the living devotional traditions that continue to surround these sacred objects.

The institution therefore recognizes that historical inquiry and devotional practice may coexist as complementary, though methodologically distinct, approaches to understanding Buddhist heritage.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvaṃsa, Mahāvaṃsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

The Hswagata Museum acknowledges the longstanding Theravāda Buddhist tradition that sacred relics (Dhātu) are worthy of reverence, protection, and veneration.

Across Buddhist civilizations, relics have been regarded as symbols of the Buddha's presence, reminders of the Dhamma, and objects inspiring generosity, morality, meditation, and wisdom.

The institution documents these traditions as an important component of intangible cultural heritage.

Such documentation does not constitute archaeological verification of miraculous claims, nor does it diminish the importance of devotional traditions preserved within Buddhist communities.

The museum therefore adopts a dual-preservation approach:

Material Heritage Preservation
Documentation of physical evidence, historical records, archaeological discoveries, and museum archives.

Devotional Heritage Preservation
Documentation of beliefs, traditions, rituals, oral histories, and custodial practices associated with relic veneration.

Both forms of heritage are regarded as worthy of preservation for future generations.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao’s core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis),M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

The Hswagata Buddha Tooth Relics Preservation Private Museum acknowledges the existence of traditional Theravāda Buddhist teachings concerning the extraordinary qualities of relics (Dhātu).

Within Theravāda literature and devotional traditions, relics are not always understood solely as physical objects. Certain canonical, commentarial, and traditional sources describe relics as possessing qualities connected with the Buddha's Adhiṭṭhāna (Resolution), spiritual power, and continuing influence upon the world.

These traditions include accounts describing:

• Relic manifestation.

• Relic multiplication.

• Relic transformation.

• Relic disappearance.

• Relic relocation.

• Miraculous events associated with relic veneration.

Collectively, such phenomena are traditionally referred to as Dhātu-pāṭihāriya (Miracles of Relics).

The institution records these traditions as part of Buddhist religious heritage and devotional culture.

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special

declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the Milindapañhā (Questions of King Milinda), and the foundational commentaries (such as the Sumaṅgalavilāsinī), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha's supreme resolution (Adhiṭṭhāna), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (Dhātu-pāṭihāriya)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (Pūjā). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Relics and Spiritual Custodianship

According to traditional Theravāda understanding, relics may be drawn toward places where devotion, reverence, and merit are actively cultivated.

Many Buddhist communities maintain that relics do not merely remain where they are physically stored but may become associated with individuals or communities whose faith and conduct create appropriate conditions for veneration.

Within these traditions, the concept of custodianship is understood not merely as physical possession but as a spiritual responsibility grounded in Saddhā (Faith), Pūjā (Veneration), and Puññā (Merit).

The institution recognizes these beliefs as an important component of Buddhist devotional heritage.

Traditional Accounts Concerning Protective Deities

Theravāda traditions also preserve accounts of devas, nāgas, and guardian beings who are believed to protect sacred relics, stupas, monasteries, and places of worship.

Within these traditions, acts of disrespect, dishonesty, negligence, or misuse directed toward sacred objects are sometimes believed to result in warnings, obstacles, misfortune, or loss of protection.

Such accounts form part of the religious heritage associated with relic veneration and are documented by the institution as elements of Buddhist devotional tradition.

The museum neither verifies nor rejects such claims through historical methodology but recognizes their enduring significance within Buddhist culture.

Science is not the answer!Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta,

it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

INSTITUTIONAL DISCLAIMER

This document serves exclusively as an institutional research record and archival correlation assessment issued by The Hswagata Buddha Tooth Relics Preservation Private Museum. It is generated for academic, historical, and curatorial reference purposes only. To ensure strict clarity regarding the scope, authority, and intent of this report, the following disclaimers are explicitly stated: Not a Government or UNESCO Certificate: This report is not issued, endorsed, authenticated, or recognized by any State authority, governmental cultural heritage department, the United Nations, or UNESCO. Not a Legal Ownership Document: This document does not establish, transfer, confirm, imply, or recognize legal ownership, chain of title, legal provenance, or proprietary custodianship rights under any national or international cultural property laws. Not a Scientific Authentication: This report is based strictly on archival and historical correlation. Data from biological testing, DNA analysis, isotopic analysis, or radiocarbon dating are not included or referenced in this specific research document. Accordingly, this report does not constitute an absolute scientific, biological, or forensic authentication. Not a Religious Adjudication: This record does not represent a binding doctrinal determination, decree, or official religious adjudication on behalf of any Buddhist Sangha, denomination, or centralized religious authority.

The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim exclusive authority over Buddhist relic traditions.

The institution does not certify:

• Religious authenticity.

• Miraculous claims.

• Supernatural events.

• Absolute biological identity.

• Exclusive ownership rights.

The institution's role is limited to documentation, preservation, archival governance, and historical assessment.

Statements concerning devotional traditions, relic miracles, guardian deities, Adhiṭṭhāna, Dhātu-pāṭihāriya, and related religious concepts are presented as elements of Buddhist doctrinal and cultural heritage.

They should not be interpreted as scientific findings, legal determinations, or archaeological conclusions.

The museum remains committed to transparency, intellectual honesty, ethical stewardship, and the preservation of Buddhist heritage in all its material, historical, and devotional dimensions.

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